MEET THE LATEST PARTY TO JOIN POLITICS IN ISRAEL: THE PRECOCIOUS GROUP

israel today

By NECHEMIA MEYERS

REHOVOT —

Israel's newest political party is composed entirely of members without the right to vote.

It is the Children's Party, led by 10-year-old Gidi Markovitz, a blonde, blue-eyed resident of the Tel Aviv area who has long been interested in public affairs and feels that he and other youngsters should have an opportunity to voice their opinions on issues that affect their lives no less than the lives of adults.

To be sure, he hasn't yet been able to persuade the Knesset to lower the voting age from 18 to eight, the foreign ministry to include young people in the Israeli delegation to the United Nations, or other public bodies, to appoint boys and girls to positions of responsibility. But this does not detract from the serious manner in which he and fellow party members discuss political issues at their regular Thursday afternoon meetings.

Like Israelis generally, they are sharply divided on many issues, including negotiations with Egypt. Some hold that the concessions offered by Israel are justified, while others believe that a continuation of present policies will lead to disaster.

Yet on questions that concern youngsters directly, they are united. All firmly insist, for instance, that children must be given a voice in planning educational curricula as well as in the day-to-day operation of the schools they attend.

Voicing similar demands is the Association for the Protection of Children's Rights, led by eight-year-old Tel Avivian Ron Kreitler, who favors political action, but not political parties.

A pudgy, curly-haired child with a very high IQ, Ron and his ideas would probably have gone virtually unnoticed were it not for his being interviewed on a popular TV talk show last month. This transformed him into a national personality, as well as bringing an avalanche of membership applications and letters.

One of the latter — from an 11-year-old Haifa girl — asked Ron what she should do in view of the fact that other children in her class were allowed to attend early evening movies, but her parents refused to allow her to do so.

Ron suggested she warn them that if they persisted in treating her like an infant, she would act like one; they would have to feed her, dress her and care for her in the same way that they did for her two-year-old brother.

He is now waiting to see whether his advice proved useful.

But beyond suggesting ad hoc solutions to such problems, Ron is working on a bill of rights for children. If it were adopted, adults could no longer imperiously demand, without prior consultation, that youngsters run errands, eat certain kinds of foods, cut their hair in a particular manner or give up their seats when older people entered a crowded bus.

This is not to say that Ron is against all adults. Quite to the contrary, he even allowed a number of them — including his mother and father — to join the Children's Rights Association.

Unfortunately, however, his father has already been expelled as a result of an incident which took place some weeks ago, on an evening when his parents were expecting some guests.

Ron's father asked him to take off his pyjamas and put on street clothes before they arrived. He demurred, arguing that it was none of their business how he was dressed. But this argument failed to convince his father, who insisted that he change his pyjamas.

Aghast at this authoritarian behavior, Ron climbed up on the living room sofa, pointed an accusing finger at his father and announced: "You are hereby thrown out of the Association."

Since he is a psychologist, Dr. Kreitler accepted his expulsion with good grace. Yet I wouldn't be surprised if he were considering the establishment of an Association for the Protection of the Rights of Adults.

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The Canadian Jewish news

CHANUKAH GREETINGS

22 Pages

December 21, 1978 Kislev 21, 5739 25¢

THE CJN IS AN IN-PROFIT NEWSPAPER PUBLISHED FOR THE BENEFIT OF THE JEWISH COMMUNITIES IN CANADA

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Toronto, Montreal bid Golda farewell

By MEL SOLMAN and BARB SILVERMAN

Toronto and Montreal Jews bade a final farewell to Golda Meir in ceremonies marking the death last week of the former Israeli prime minister.

Tributes depicted her as a strong, stubborn, motherly, and courageous woman whose yearning for peace went unrequited. Israeli consul in Toronto, David Ariel, spoke of her "exemplary integrity," while Flora Naglie, national president of Pioneer Women Na'amat, said Golda characterized the Zionist ideal.

In Montreal, more than 400 people, braving hazardous wintry weather, gathered at Congregation Shaar Hashomayim Sunday in a community-wide tribut to one they perceived as an old friend, Golda Meir. Under the sponsorship of the Consulate General of Israel and 16 Jewish organizations, a litany of speakers stepped forward to offer sympathy, extol her courage, and draw inspiration from her simplicity of action.

More than 1,200 people gathered at Adath Israel Synagogue on Sunday to pay tribute in Toronto.

Among the dignitaries in attendance were Toronto Mayor John Sewell, North York Mayor Mel Lastman, Lieutenant-Governor Pauline McGibbon, and MPs Rob Parker and Bob Kaplan.

Consul General David Ariel, representing Israel in Toronto, said of Mrs. Meir: "Some years ago, I read in the front pages of The New York Times, 'Golda to Office.'

"The fact that there was no need to mention her family name shows how very well known she was; and this at a time when she was just a private person, before she ever became prime minister. I can think of nobody else in the whole world who could qualify for such a distinction.

"It was not only her ability to stand as a rock, her sincerity, directness or her exemplary integrity in never preaching to others what she did not practice herself; not only her earthly wisdom, but above all, she was a great lady who possessed tremendous spiritual powers.

"Here was a Jewish woman who was a living model of the nobility of the ancient people whose spirit is inherent still today."

In his opening remarks in Montreal, Rabbi Wilfred Schuchat referred to the former Israeli leader as the greatest Jewish woman of the century. "Her example will live on in the lives of our children's children," he said.

The Minister of Economic Development, Bernard Landry, representing the Quebec government, read a telegram of condolence sent to Prime Minister Begin by Premier Levesque on behalf of all Quebecers, praising Mrs. Meir for her courageous leadership as well as for her dignity and simplicity.

Senator Therese Casgrain, representing the federal government, recalled her two meetings with the Israeli leader in the early '60s and claimed a special kinship as "one of her generation and also a grandmother.

"Her loss is not only for her family, for her friends, for her compatriots, but also for the world at large."

Cont'd on Page 6

Deadline notice

There will be no issue of The Canadian Jewish News December 28th due to the post office holiday schedule. Deadlines for the January 4th issue are Friday, December 22nd for classified advertising and editorial material and Wednesday, December 27th at 12 noon for display advertising.

Don't forget us now

By DAVID BIRKAN

TORONTO —

North Americans working on behalf of Soviet Jewry may be undercutting their own efforts and hence Soviet emigration if they do not work in greater conjunction with the Russian-Jewish community already here, says Mikhail Lefel, president of the New Canadians from the Soviet Union, Inc., a three-year old organization of 3,000 members representing recent Jewish emigrants from Russia. He told The Canadian Jewish News that their impressions of the west conveyed back to relatives in Russia have considerable influence in motivating further emigration. The matter of religious education and how it is administered to those already here, adds Lefel, is one of the fundamental concerns.

"The correspondence that goes back from us to brothers, sisters, cousins and so forth still in Russia—for example, I write an eight-page letter to my family every week—is very important in terms of further emigration," says Lefel. "It is these letters coming from their own flesh and blood that people there trust most as reflecting the true situation of life in the west. These letters make up the mirror of life here.

"A letter, as well, is circulated beyond the immediate family; its influence is very wide." Lefel says that letters are photocopied and sent from one end of Russia to the other.

Lefel points out that the Soviet demonstrations staged and financed in the west on various scales of lavishness make little impression on the Jews in Russia themselves, as Soviet media censorship prevent much internal publicity. Whatever political impact they have on the Soviet government, these provide little motivation or indication to the Jews in Russia themselves of how they will be received in the west. They cannot serve as inspiration for undertaking the tortuous process of leaving Russia.

The matter of Jewish education is one that can cause serious misunderstandings, according to Lefel. "Russians coming to Toronto get a year's Jewish education for their children free of charge. After that, they have to pay according to the same earnings schedule as native Jews. The problem is that the Russians, having grown up in a society that discouraged any religious observation, do not give the same priority to Jewish education as do the native Jews. They literally have to learn exactly how important this is."

Lefel said that in his own case the Hebrew words and bits of Jewish knowledge that his daughter brought home from school reawakened his Yiddishkeit, and an appreciation for the need for Jewish education. But for others, placing Jewish education in its proper perspective may take longer. They may not

Cont'd on Page 21

Toronto's 'Y' has developed into a formidable art and cultural centre in the past few years thanks to gifts from many.

'Y' re-named to reflect new roles: now Jewish Community Centre

TORONTO —

Wilf Posluns, chairman of the board of the Young Men's Hebrew Association, announced last week that the 48-year-old organization has changed its name to The Jewish Community Centre of Toronto to better reflect the wide-ranging cultural, social, education, and fitness programs it has been offering in recent years.

The Jewish Community Centre of Toronto includes four elements: the Bloor 'Y', the Northern 'Y', The Leah Posluns Theatre, and the Koffler Centre for the Arts.

Since 1930, members of Toronto's Jewish community have been enjoying a wide range of athletic and health club services provided by the YM-YWHA. "For some years, the two 'Y' branches have greatly increased the scope of their activities to satisfy the social and cultural needs of the community," said 'Y' president Bernard S. Dales.

Fitness activities began at the Bloor 'Y'. With the development of the Northern 'Y', currently under the chairmanship of Lou Ronson, programs have grown to encompass more than just physical fitness. Both branches of the 'Y' have become centres for community services as well as recreation facilities for Toronto's Jewish community. They have also undertaken to provide personal awareness and development programs.

The Bloor 'Y' offers a wide range of services—a nursery school, physical education facilities, youth and adult services and classes in music, visual arts and dance. "We are striving to generate new programs which will service the growing needs of the Jewish community in downtown Toronto," said Fred Tittel, chairman of the Bloor 'Y' management committee.

The Leah Posluns Theatre, under the chairmanship of Posluns and the vice-chairmanship of David Perlmutter, is achieving growing acceptance for its international dramatic and cultural productions.

The Koffler Centre for the Arts, under the leadership of Marvelle Koffler, houses the schools of music, dance, theatre, visual arts, and the Centre for Human Affairs. The Koffler Centre sponsors cultural programs including art shows, concerts and special co-sponsored events like the yearly Book Fair.

Peace threatens economy unless infrastructure strong

By RUTH KAHANE

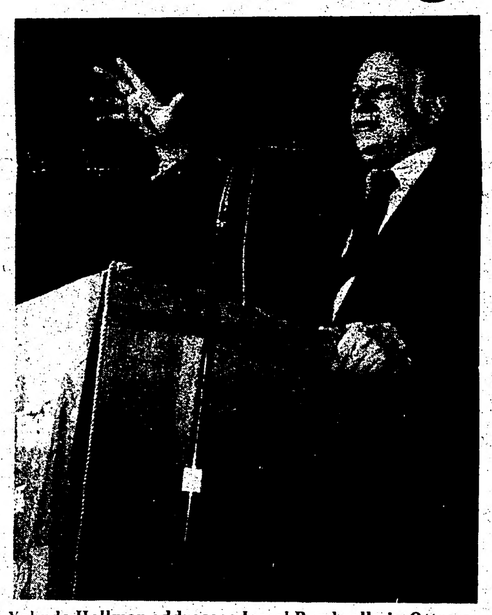
OTTAWA —

The executive director of the Conference of Presidents of Major Jewish Organizations predicts that peace with Egypt will result in an "economic blow" for Israel.

Yehuda Hellman, in Ottawa from New York to address the Peace Rally, sponsored by State of Israel Bonds to coincide with the Nobel Peace Prize awards ceremony in Oslo, said Israel must build up its economic infrastructure, overcome its labor shortage, and increase its exports, because it is essential for it to become economically independent.

"But the question for the Jewish people and friends of Israel in the world today is are they willing to help build the economic infrastructure of Israel?" he said.

Bertram Loeb, vice-chairman of the Ottawa Bond campaign, warned the rally of about 250 people that Israel is being taken for granted and that the campaign for Bonds this year in Ottawa "has not been successful."



Yehuda Hellman addresses Israel Bond rally in Ottawa.

"We're not enthusiastic about the support we've received. Less than eight per cent of the Jewish residents of Ottawa bought Bonds this year."

Cairo's community is all but extinct

Report from Egypt

By SHELDON KIRSHNER

CAIRO, Egypt —

Death stalks Egypt's rapidly dwindling Jewish community, but Dr. Guido Riso-Levi is not fretting.

"Should I get an ulcer or coronary? The only thing I can do is to meditate over the inevitable fate of our community and accept it. It's finished. It's history. We are making history."

Dr. Levi doesn't strike you as a callous or indifferent man. The 69-year-old secretary general of Cairo's Jewish community is simply a realist who realizes the clock cannot be turned back to the glory days, when more than 100,000 Jews lived in this ancient land.

The statistics are depressing but deadly accurate. Cairo, Africa's largest city, teems with close to eight million inhabitants. It is home to a mere 170 Jews. Alexandria, the lovely port which has inspired poets and novelists, has a tiny community that numbers 200. There may be a scattering of Jews elsewhere in Egypt, but the well-informed Dr. Levi knows of none.

In 1975, during my first visit to Egypt, sources told me Egypt's Jewish population was 500. Thus, in only three years, the number of Egyptian Jews has decreased by 26%, a significant figure.

It is a geriatric community, the average age being 68. There is a handful of youngsters, too, but they are expected to leave. Half of the Jews here hold Egyptian citizenship; half are stateless. Forty percent live off pensions and savings, while the rest earn a living as businessmen and professionals.

With peace in the air, Egyptian Jews feel more secure than they have in years. Nevertheless, Dr. Levi, who considers himself "a very good Egyptian," conveys a sense of unease. "Once they (the government) considered us potential enemies. Today, we're still not considered true Egyptians."

Dr. Levi sits in the faded living room of his sixth storey flat in the noisy centre of Cairo. It is a sad, dilapidated place, full of memories of better days. He wears a stained pajama top, and he fingers a calendar as he talks.

"We are no longer subject to the unofficial economic boycott which began in 1956 and ended gradually in 1972 . . ." he says somewhat tentatively. He pauses, a little embarrassed by his accidental revelation. "I can't speak too much. I think it will have an unfavorable affect on my position."

However, Dr. Levi does reveal that the government keeps a close watch on the community. "All of us, including political opponents of the regime, have a dossier."

He recalls how the status of the community has deteriorated since 1948.

Relations between Jews and Muslims were good before the first Arab-Israeli war, but the Jewish victory over the Arabs undermined the community.

"The Palestinian problem didn't excite the masses too much, but things were never the same after the war," he explains.

The turning point came in 1956 in the wake of the Sinai War, Dr. Levi says. "As a result of the foreign intervention, Egyptian nationalism was stirred, and this had a marked impact on the Jews."

The attitude of the government toward the community stiffened perceptibly. "Exit visas were extremely hard to get, but emigration continued unabated."

Dr. Levi was one of the casualties of the new order in Egypt. In common with many of his fellow Jews, he was dismissed from his post as a company doctor. "I was fired just like that. No explanation, nothing. It was a political move. I appealed to the courts and after five years of litigation I won my case. I had a good lawyer and the judge was fair-minded. But I wasn't given back my old job. It was a blessing in disguise. I had been overworked and underpaid."

In retrospect, Dr. Levi has no hard feelings about the nationalization measures undertaken by the government after 1960. "Nasser's anti-Jewish moves were aimed at reducing the disproportionate Jewish influence in the economy," he says, referring to the late Egyptian president. "He was an ultra-nationalist and a socialist who wanted to get rid of foreign influence. He was right. Foreigners were behaving as if they ran Egypt."

Most Jews held foreign passports and, technically, they were not Egyptian citizens, Dr. Levi says by way of putting the Jews' situation in its full context.

If 1956 was a watershed in the history of Egyptian Jewry, the post-1967 years were highly traumatic. "It was our darkest moment," he says, speaking of the period spanning the Six Day War and the 1969-70 War of Attrition.

Soon after the outbreak of the 1967 conflict, Jewish males between 18 and 50 were rounded up and sent to prisons. Dr. Levi wasn't interned because he was too old.

"We were hostages, but it was never as bad here as it is in Syria," he remarks. "I consider the Egyptians the best of all the Arabs. They have a sweet nature and a good sense of humor. When they know you, they like you.

"The ordinary Egyptian was not anti-Semitic at all," he adds. "But, because of political propaganda, the young were influenced to turn against the Jews.

Cont'd on Page 6

(Sheldon Kirshner photo)

Dr. Guido Riso-Levi — head of Cairo community.

(See story Page 4 on Jewish dentist)

World News

Yes, Marranos still pray in fear

By WARREN FREEDMAN

NEW YORK —

In these days when women's rights are equated with human rights and when the world is properly concerned that discrimination against minorities shall not prevail, secret Jews or crypto Jews should be rediscovered and encouraged to present themselves, if they so desire, as practicing Jews, without stigma nor the opprobrium of their non-Jewish neighbors, institutions or governments.

There are perhaps as many as 10,000 Marranos principally in northeast Portugal, on the Island of Majorca, Spain, and in Mexico who must wait to be rediscovered. These peoples are descendants of baptized Jews suspected for almost 500 years of being secret adherents of Judaism. The word "Marrano" is "swine" or "pig" in Spanish (on the Island of Majorca the Marranos are known as "Chuetas" which also means "pigs"). Indeed, the Marranos or Chuetas were held in contempt by their Catholic neighbors who called them "conversos," meaning converted people; the "conversos" were regularly denounced as non-believers, and they led lives as pitiful martyrs.

After massacres of Jews throughout Spain in the year 1391, the number of Marranos or New Christians increased because the will to survive demanded they be externally Catholic. Indeed, the Inquisition in Spain, which began in 1480, so repressed these Marranos that within 12 years all Jews were forcibly expelled from Spain.

Across the border in Portugal, the forced conversion of 1497 converted the entire body of Portuguese Jewry into titular but insincere Christians. The Church in Portugal simply did not tolerate anyone who was not Catholic, and mass baptisms were the order of the day. Indeed, the forced conversion was so successful that the Portuguese Inquisition did not begin until the year 1540, 60 years after the Spanish Inquisition began. Literally, the only true "anusim" or, forced converts, were these Portuguese Jews because, unlike the Spanish Jews who had a choice, Portuguese Jews were simply converted en masse.

But not all Spanish and Portuguese Jews were slain or forcibly converted by the excesses of the Inquisition. Fugitive Marranos went to Italy, North Africa, and especially Turkey. The Dutch Jewish community had its roots in Marranos who escaped from Spain and Portugal (the great philosopher Spinoza was a Marrano). Migrations of Marranos in the years following 1492 reached Brazil, Mexico, Chile, the Philippine Islands, and indeed the four corners of the earth.

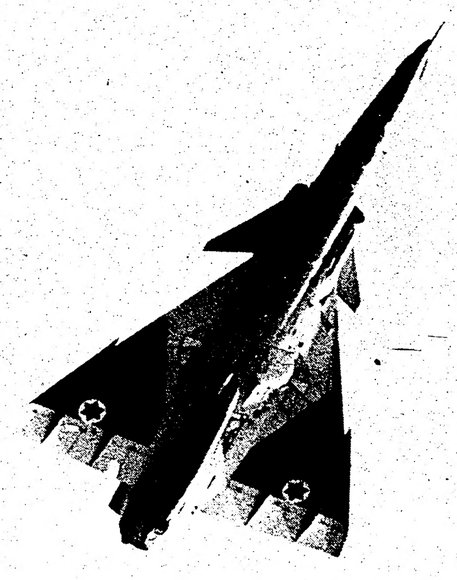
In Italy, Marranos populated the cities of Ancona, Ferrara, Venice, and Leghorn. The great discoverer Christopher Columbus is believed by many scholars to have been a Marrano.

The existence of these Marranos in the 20th century was not generally known until 1917 when a Polish Jewish businessman discovered them in northeast Portugal. Captain Arturo Carlos deBarros Basto, a Portuguese officer, in 1920 publicly declared himself to be a Marrano and announced that he would return to Judaism by establishing a Marrano synagogue in Oporto.

The Marranos in Spain and Portugal, as well as the Chuetas on the Island of Majorca, have retained certain Jewish characteristics, including: Sabbath observance, abstention from certain foods such as ham and pork, and fasting each year on Yom Kippur. These characteristics sharply separated the Marranos or Chuetas from their Spanish and Portuguese neighbors.

It would be a tremendous upheaval for a Marrano or Chueta to enter the Jewish fold today. As Jews they would be welcomed with open arms by Jewish communities and by the state of Israel. But unfortunately ill-will of their Spanish and Portuguese neighbors makes the re-conversion exceptionally difficult. Perhaps the answer for the re-discovered Jews lies in a Vatican pronouncement that it is no longer necessary for these Marranos or Chuetas to practice their Judaism secretly because the Church is sympathetic to the rights of all human beings to practice religion according to their own consciences. Indeed, a Vatican letter to that effect might open new vistas for these Marranos or Chuetas who for almost 500 years have secretly adhered to Judaism, although externally practicing Christianity as baptized Christians.

Warren Freedman, a New York attorney, is a specialist in Jewish history.



The Kfir, Israel's locally manufactured jet, is said to be among the best. New radar system, RAS, also made in Israel, can be incorporated into aircraft.

Radar analysis system recently unveiled in Israel

TEL AVIV —

A new radar analysis system (RAS), developed by Tadiran Ltd. here, offers unprecedented capabilities for military applications. Recently unveiled before the Israel press, this equipment is already operational.

The effectiveness of radar has long been known to be affected adversely by the equipment's lack of discrimination. This property was used to advantage by Allied air forces in World War II: by releasing large quantities of shredded aluminum foil in the sky all over Europe, they actually blinded German ground stations which could not differentiate between the echoes returned by aircraft, and those originating from the "chaff."

In modern air combat the problem is even more severe. The radar set mounted in a supersonic plane receives a multitude of echoes from the ground, from friendly and enemy craft, from odds and ends flying through the air, and—the crucially important element—from enemy missiles and the ground stations that control them.

The RAS is capable of accepting all incoming signals within a 120 degree cone, and analyzing them instantaneously. Its integral computer separates the multitude of immaterial radar pulses from the few that are important to the pilot and his aircraft.

Little was said about what happens to the precious information winnowed by the RAS from the large volume of miscellaneous echoes. However, it may be assumed that this can be displayed for the pilot's attention, or used directly to activate a variety of defensive systems, including both passive and active countermeasures.

Josef Mengele free in Paraguay

NEW YORK —

Ira Levin's novel, **The Boys From Brazil**, and the motion picture of the same name portray in realistic terms the arch villain, SS Hauptsturmfuehrer Dr. Josef Mengele, the man who ran Auschwitz, the infamous Angel of Death. But Mengele is real and very much alive today in Paraguay where he lives under the protection of Paraguayan president and dictator Alfredo Stroessner (who is half-German).

British TV audiences last month were treated to a special feature, **The Hunt for Dr. Mengele**. This malefactor was destribed as still looking like a film star whom Auschwitz inmates had nicknamed Rudolf Valentino! He is pictured as a cultured man, a historian, research scientist, and physician. In company of ex-Nazis Mengele leads a charmed life: he is shown at Hotel Tyrol (whose owner was an SS man), playing cards with an ex-Nazi and moving quickly from one hideout to another in the Nazi triangle formed by the borders of Paraguay, Argentina, and Brazil. As a Paraguayan citizen, Mengele cannot be extradited, despite the request by the West German Embassy in Paraguay.

Isser Harel, former head of Israel's intelligence service, has revealed that when Eichmann was captured, Eichmann refused to disclose Mengele's hideout because he feared Mengele more than the Israelis.

A Danish physician, Dr. Bjarne Berbom, met Mengele in 1974 in the border town of Foz Do Iguacu between Paraguay and Brazil. Mengele told Dr. Berbom that he regretted nothing, saying his "scientific experiments" were worthwhile. Twenty bodyguards watch Mengele at all times. Mengele is frequently seen in the streets of San Bernardino. Mengele is believed to control the Estrella Nazi organization in Paraguay which possesses an enormous fortune from the sale of art looted by the Nazis.

Mengele's escape in 1949 from West Germany to Argentina was organized by the Odessa organization. His father was born in Argentina, and the family owned Fadro Farm KG, SA. Mengele left Argentina when Israeli agents became interested in his whereabouts.

Dividend of IL 3.00 declared by IDB Bankholding Corp.

NEW YORK —

The board of directors of IDB Bankholding Corporation Limited recently declared a dividend of IL 3.00 per share on its ordinary and B shares, the same amount as paid last year. In addition, the board also declared the fixed annual dividend of 50 cents per share on its redeemable convertible preference shares.

At the current rate of exchange, the ordinary and B share dividend of IL 3.00 is equivalent to $.156 per share. At the rate of exchange prevailing at the end of last year, the dividend of IL 3.00 was equivalent to $.195 per share.

The 1978 dividends will be paid on Dec. 27, 1978 to shareholders of record Dec. 8.

The board of directors also resolved to convene an extraordinary general meeting of shareholders to be held on Jan. 23, 1979 for the purpose of approving an increase in the company's authorized share capital from IL 2 billion to IL 2.5 billion, consisting of an additional 25 million ordinary shares.

The board also resolved to recommend that a 33 ⅓% stock split in the form of a stock dividend be declared; one ordinary share to be issued for every three ordinary and/or B shares held. Holders of the company's convertible preference shares will be entitled to receive the benefits of the proposed stock split upon conversion of their shares.

HEBREW LESSON

In line with Prime Minister Menachem Begin's urging that Jews in the Diaspora learn Hebrew, the Keren Hatarbut Institute of The Canadian Zionist Federation has prepared a number of lessons in basic Hebrew. They were compiled by Joseph Klinger, executive director.

VOCABULARY

AEFO	– Where	HEHM (m) (Pl)	– They
GAHRTAH Masc. (S)	– Did you live	KEHN	– Yes
LEEFNAE	– Before	VEH	– And
SHEH BAHTAH (Mas.S)	– (That) you came	AHCHSHAHV	– Now
LEH	– To	HEHM GAHREEM	– They live
SHEH BAHTEE	– (That) I came	AHVAHL	– But
GAHRTEE	– I lived	HEHM ROTZEEM	– They want
BEH	– In	LAHGOOR	– To live
GAHM	– Also	AHT GAHRT Fem. (S)	– Did you live
HAHDODEEM SHEHLCHA	– Your uncles	LEEFNAE SHAHNAH	– (A) year ago
GAHROO	– They lived	SHAHM	– There

**Note: "Ch" is pronounced as Chala and Chutzpah.

Translate the following dialogue:

Dan: Where did you live before you came to Israel?
Stan: Before I came to Israel I lived in Toronto.
Dan: Also your uncles lived there?
Stan: Yes they also lived there.
Dan: And where (do) they live now?
Stan: Now they live in Toronto but they went to live in Israel.
Dan: Mike, where did you live (a) year ago?
Mike: I lived in New York.

**Note: Words in brackets are understood

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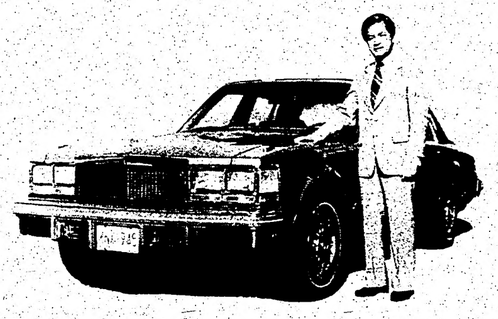

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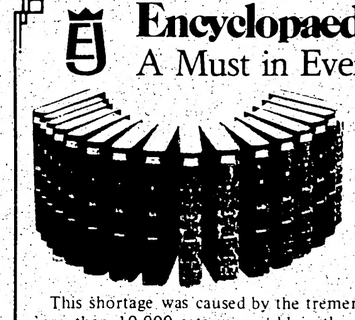

If you were among the thousands of people who recently inquired about the Encyclopaedia Judaica, you know that there were no sets available anywhere.

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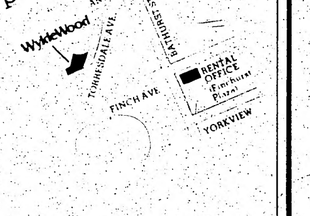

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Chassidic folk singer leaves New York City home base

Shlomo Carlebach moves to Toronto

By SHELDON KIRSHNER

TORONTO — Rabbi Shlomo Carlebach, the internationally renowned Chassidic folk singer, has settled in Toronto.

Carlebach—whose followers span several continents and many generations—will divide his time between Toronto, New York City, where he will continue to service his late father's synagogue, and Israel, where he spends summers and part of his winters on a rural commune.

"I love the whole world," the grey-bearded mystic-cum entertainer said the other day, his two young daughters at his feet. "I could live anywhere."

He and his Toronto-born wife Neila arrived in Toronto last May and have been living quietly here, in a modest bungalow off Bathurst, since then.

"Our neighborhood in New York went to the dogs, and since we had to move we decided to move to my wife's hometown," Carlebach said.

He and his 35-year-old wife have been married for six years. They met at the Western Wall. "I was praying and he came down with a group of his friends, 600 to 1,000 people. He started singing and telling stories about Shabbat and Chassidism. I was fascinated by the spiritual feeling he imparted."

It was love at first sight.

Five days later, he proposed to her. Some four months later, they got married. "I liked what he was," said the former Forest Hill Collegiate teacher of English and theatre arts. "I felt very special around him."

Carlebach, who composed his first melody 20 years ago, has written 1,500 songs in his career. "My songs come from the depth of my soul," he said, a strong German accent in his soft, dreamy voice.

"Inspiration comes suddenly to him," his wife explained. "He can't read or write music, so he tapes the melodies in his head. He never studied music, but he writes compositions and plays instruments naturally."

Carlebach interjected, "You know, a friend in New York once told me my whole style would be ruined if I learned how to read music."

His songs are spontaneous and suffused with the undiminished spirit of happiness. "The greatest sin is to be sad," he said, quoting Reb Nachman, grandson of the Baal Shem Tov. "When you're sad you're dead. Your spirit is dead."

He claims he loves all mankind, regardless of race, creed, and color. "There's only one like him," his wife, the sister of Canadian composer, Srul Glick, said. "He possesses a spiritual beam and has complete and total love for anyone. I've rarely heard him talk badly of anyone. He's a mystic, a spiritual force. When you're in his aura, you feel something strong. He's a very trusting human being and you feel you can trust him with your life."

Shlomo Carlebach and wife Neila

Carlebach, the son of Rabbi Naftali, was born in Berlin 51 years ago. The Carlebachs had lived in Germany since the 15th century, having immigrated from Poland. They moved to Vienna in 1932 after Rabbi Naftali was beaten in the streets and threatened with his life by Nazi thugs.

But the terror of Germany followed them to Austria, and by 1938, he recalled, "we Jews couldn't walk on the streets."

According to Carlebach, the virulent anti-Semitism did not embitter his father. "He believed in the world; he was holy and because of him I learned not to hate."

Carlebach performs several hundred concerts annually, throughout North America, Europe, and Israel. He described his audience as "people who want to be turned on to something holy and deep." A third of the concert-goers who pay money to listen to him are non-Jews, he said. "There's a tremendous amount of interest in Jews among non-Jews."

Usually, he sings only his own Hebrew language songs, which he creates on the hearth of Chassidism.

Chassidism, he explained, "has soul, depth, life, and nothing else teaches you as much about beauty. It's the most positive thing in Yiddishkeit."

He admitted he'd like to establish a synagogue in Toronto, but one that would be very different from the run-of-the-mill Orthodox shul. "Orthodox Jews say Jews who don't go to synagogue are uninterested in religion," he said. "The truth is, they want something deeper than is available."

Orthodoxy, he went on, should learn "to package" God. "There's a deep hunger for religion in the world," he noted, implying that Orthodox—as well as Reform and Conservative—congregations do not meet the needs of many young people.

"The Establishment still pretends our kids are still with us. But 80 percent aren't. They're waiting for someone to hold their hands, and our best young people are heading into non-Jewish spiritual movements.

"Synagogues, as they are presently constituted, don't lead you up to high heaven."

The synagogue Carlebach has in mind would be modelled after his House of Love and Prayer, which functioned for 10 years in San Francisco.

Carlebach's commune, Moshav Meor Modiin, near Lod, is something of an approximation of the House of Love and Prayer. "The Israeli government absolutely loves us. They realize this moshav has the potential to bring thousands of young people to Israel."

Although politics is of no concern to him, he conceded he likes Menachem Begin. "He's more of a Jew than anyone else. It never happened before that a little Jew on the street feels connected to an Israeli prime minister."

Most Soviet immigrants finding employment despite a lack of jobs

HAMILTON — This city received the third largest group of Soviet immigrants to Canada during 1978, figures recently released by Jewish Immigrant Aid Services reveal.

Fifteen new families with a total of 35 individuals settled here during the past year, bringing the total of immigrants from the Soviet Union to 104 persons—66 adults and 38 children and teenagers. As well, two families from Poland arrived here recently.

Toronto had the largest influx of Soviet Jews last year, with 126 cases and 292 individuals; Montreal was next with 30 cases and 75 individuals and Windsor, 12 cases and 34 persons, and Edmonton, 12 cases and 32 persons, just behind Hamilton.

Several other Canadian cities welcomed Soviet immigrants but they were mostly fewer than 10 people.

Hamilton, despite its high rate of unemployment and the difficulties of finding work here, appears to have a particularly good record of integrating newcomers into the community, a fact that is duly reported back to friends still awaiting their papers in Rome by those already settled here.

As well, says Jewish Social Services director Carol Krames, a CJN story of a mass Jewish wedding for immigrants last year found its way on to a bulletin board in the JIAS Rome office, attracting considerable attention and encouraging further enquiries about Hamilton.

Rabbi Morton Green

Apart from the practical assistance provided by JCC in finding apartments, furniture, clothes, and jobs, Mrs. Krames also sees to it that the newcomers are instructed in all matters relating to Judaism as quickly as possible, even enlisting the help of her children.

Four-year-old Joshua, for instance, was so attentive to a new little boy in his kindergarten class at the Hebrew Academy that his delighted father exclaimed to Mrs. Krames "I want my son to be as Jewish as your son."

Rabbi Morton Green of Adas Israel synagogue, who has welcomed most of the newcomers into his Orthodox congregation, and Rabbi Zeev Eisenstein, principal of the Hebrew Academy, have been particularly helpful.

All children are automatically sent to the Academy and seminars for the newcomers, as they prefer to be called ("In Russia we are Jews and here we are Russians" is a frequently heard complaint) on the observance of Shabbat and the various Jewish Holidays, on kashrut and other topics have an average attendance of between 25 and 35 persons.

Last year's wedding was so successful that another for about 15 couples will be held shortly.

Of course, he would prefer the Russians go to Israel, concedes Rabbi Green, "but once they are here, they are our responsibility."

But with recent figures giving Hamilton's Jewish population as almost 1,000 fewer than several years ago, Rabbi Green looks on the positive side. "At least they are not lost to us (as Jews)," he remarks.

And the Russians "will replenish our Hamilton community," he suggests. "In a few years they will be an important contribution to our community." Even if adults drift away from Judaism after the first flush of enthusiasm, he is confident that "their children will be Jewish."

Objection to light treatment given to Nazis

MONTREAL — A delegation of Canadian Jewish Congress and Holocaust survivors was received by West German Ambassador Max von Podewils in Ottawa recently. The delegation included Rabbi Gunther Plaut, president, Canadian Jewish Congress; Alan Rose, national executive vice president; Aba Beer, chairman, National Holocaust Remembrance Committee; Tola Granek, Association of Survivors, Montreal; Paul Trepman, Association of Bergen-Belson Survivors; and Mendel Good, chairman, Ottawa Holocaust Committee.

Beer expressed the conviction that there should be no Statute of Limitations for Nazi criminals who perpetrated the most horrible crimes in human history. He furthermore voiced objection to the lenient treatment of Nazi criminals by West German courts.

Plaut spoke of the moral obligation which rests on the German people since the Holocaust. Rose stated that if the Statute comes into force it will erode the moral underpinnings of the federal republic and create additional strains in the complex relations between the German and Jewish peoples.

Trepman reminded those present of the promise made by the Germans immediately after the liberation of the camps to bring Nazis to justice.

In his reply, the ambassador assured the delegation that he would convey the message to his government in Bonn. He also added that German diplomatic representatives have been approached in this matter in many places throughout the world and that his government and the Bundestag are considering the question of the Statute of Limitations.

Our thanks

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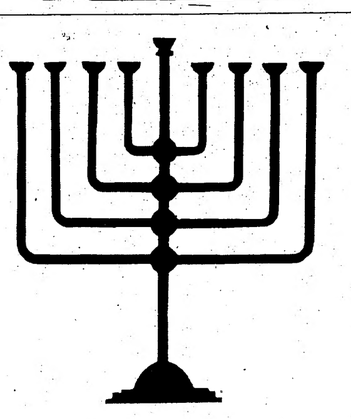

Grant peace, O Lord, to all the nations of the earth. Let all Your children be filled with wisdom and justice, love and mercy, that we may learn to live together in peace.

For it is Your will that we may be blessed with justice and peace.

We praise You, O Lord, Giver of peace.

שִׂים שָׁלוֹם, טוֹבָה וּבְרָכָה,
חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל־
כָּל־יִשְׂרָאֵל וְעַל־כָּל־הָעַמִּים.
בָּרְכֵנוּ, אָבִינוּ, כֻּלָּנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ
לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־
הַבְּרִיּוֹת בְּכָל־עֵת וּבְכָל־שָׁעָה
בִּשְׁלוֹמֶךָ.
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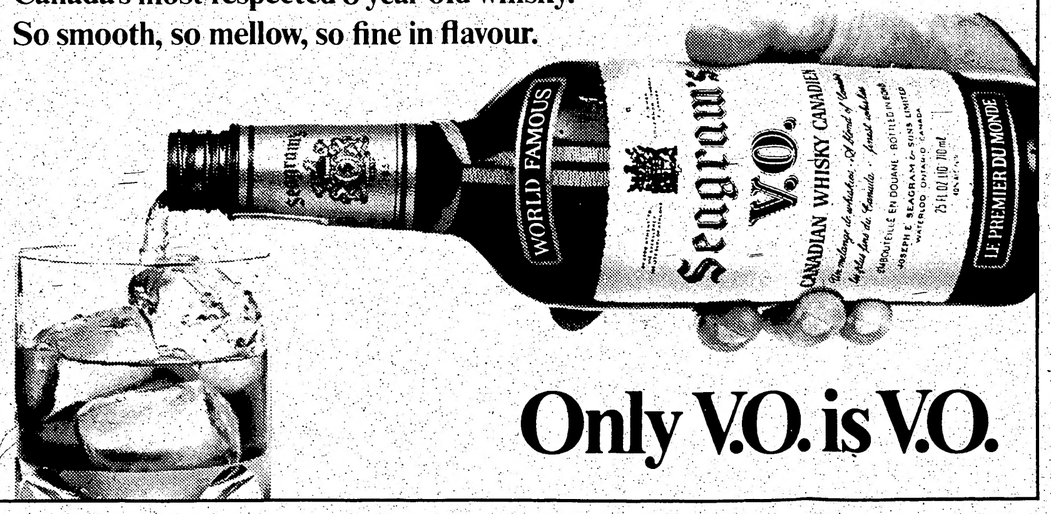

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VOL. XVIV, NO. 45 (1,034)
Published by The Canadian Jewish News
(A Corporation without share capital)
at 562 Eglinton Avenue East, Suite 401,
Toronto, Ontario M4P 1P1 481-6434
Montreal Office: Ste. 100, Décarie Square,
6855 Clanranald Avenue, Côte St. Luc,
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Second Class Mail Postage Paid at Toronto Registration Number 1683
Average net paid circulation .... 47,828 Average total distribution 48,928
Publisher's sworn statement, July 31, 1978

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Sequence of lights

There is a discussion in the Talmud as to the proper sequence in lighting the Chanuka candles. According to one school eight should be lit the first night and then one less on each additional evening so that only one remains at the conclusion of the festival. The purpose: to remind us of the solemnity of the occasion.

The tradition of Hillel, however, has been the one adopted by the normative Jewish tradition. As David Rosenberg says in his handy new manual, **A Blazing Fountain**, Hillel's approach "seems to set Chanuka in a larger perspective, linking the menora tradition backwards through the Temple and forwards through the confidence in further miraculous renewals."

It is true that when the Second Temple was desecrated by the Seleucid Greeks in 161 B.C.E. a devastating blow was meted out to Jewish legitimacy. Instead of accepting this event as the final chapter of Judaism the generation of the Maccabees resolved to resist, and, in the phrase of Howard Fast, "our glorious brothers" fought against a powerful adversary in order to achieve victory against a cruel foe.

The menora lights commemorate that struggle but their blazing contours must be seen in a wider context. It was the practice among ancient pagan civilizations to utilize various light displays in order to celebrate gross and promiscuous rites. In Hellenistic society Dionysian festivals were punctuated by torchlight processions. Elsewhere pagan idolators ignited bonfires to ingratiate themselves with the sun god during the winter solstice. Star worshippers also venerated fire.

The menora lights offered a symbol of resistance to the dominant religious customs of that age. They challenged the claims of animism, astrology, and sun worship. In the softness of their light, the Chanuka candles today serve to burn only the image of the Jewish past into the consciousness of the observing Jew. In the happy description of David Rosenberg, the "blazing fountain" of the Chanuka lights reminds us of the great menora that once stood in the Temple.

Nazi crimes

West German courts are still conducting proceedings against almost 4,000 people in connection with Nazi crimes, it has been disclosed by the West German federal government.

New material on Nazi crimes has been reaching the West German legal authorities from countries in Eastern Europe, mainly Poland, every month. But only in a few cases has this material led to the opening of new proceedings, because it has been incomplete and insufficient for an indictment.

The duration of preliminary investigations of Nazi crimes and of the trials had increased enormously in the past years, due to difficulties in gathering and completing incriminating evidence, while the number of sentences has been reduced considerably.

This information is contained in a document on the prosecution of Nazi crimes to be published by West Germany in the near future.

By the beginning of this year, a total of 84,403 people had been investigated in connection with Nazi crimes. A total of 6,432 persons were sentenced, 14 of these to death and 164 to life imprisonment.

While no exact figures on sentences against German Nazi criminals in other countries are available, it is estimated that 24,000 Germans were sentenced in the Soviet Union, 16,000 in Poland, 13,000 in Austria, 12,000 in East Germany, 1,000 in France, and about 5,000 by the other Western powers.

The Central Agency for the Investigation of Nazi Crimes at Ludwigsburg is conducting 190 preliminary investigations against an unknown number of suspects. The personal documents and records of many of them are known to be held by the Central Archives in East Germany, but the East German authorities have so far left all West German pleas for legal aid unanswered.

Proceedings against Nazi suspects took an average 3.6 years in 1962. Last year, the average was 16.8 years. In 1969, preliminary investigations on each case took an average of five years. Since about 1975, such investigations have been taking an average of up to 13 years. Between 1945 and 1964, an average of 9.9% of all suspects were sentenced. Between 1965 and 1976, this figure dropped to a mere 1.5%.

Guest Editorial

Train the young

By DAVID MILGRAM

One of the main forces that maintains the stability and strength of our Jewish community and our individual families therein, is the selfless dedication of our elders. Whether it be their dedication to Judaica, or to their family, we find ourselves in an uneasy situation, when they are no longer with us. Family constellations are generally around parents. The driving forces behind the Jewish community are generally seen in the cultural and religious pursuits of our elders. The continuity of our families and communities are totally dependent on the younger generations.

There are many of us who could participate in some aspect of Jewish/family life, to the extent of contributing a free hour intermittently. The age parameters range from Bar Mitzva to retirement age.

Although some of our elder statesmen are reluctant to delegate responsibilities to our younger generations, it becomes imperative to be cognizant of their longevity and productiveness. And, unfortunately, if we do not begin to train our younger people to become involved in family and Jewish life, we may not be able, in the future, to enjoy the fullness and warm enrichment that only family and community can provide. And, if we do not transmit our values and directions to "younger blood," we may find ourselves in the uncomfortable situation where our heritage, in fact, does not survive.

All too often, this phenomenon does occur in our smaller communities, upon the loss of their community-elders. Will there be an "apprentice-leader" trained to take up where the older leadership left off? Does anyone care enough, to even maintain the level of involvement that was ongoing? Are there any attractive forces left in the community, or family constellation, to draw members together?

Succinctly speaking, when the last of our parents, or grandparents, die, what force is left to keep us together? If a community has grown dependent on a leader, and he does not remain in the community, who can, or wants to, pick up on the responsibility of assuring our continuity as a family-group?

I would like to suggest that we, the younger generations, begin to closely examine our "selves," so that we may be better able to determine where our individual strengths lie, so that we may be able to contribute some form of leadership, to our family, and Jewish community. We cannot wait for an invitation to become involved.

David Milgram is director of regional community services, Canadian Jewish Congress, Central Region.

Far from dead

The death of Yiddish has been greatly exaggerated. A few years ago pundits throughout the Jewish world were pronouncing eulogies on the demise of the mamaloshen. Burial was expected to take place momentarily.

Wondrous to relate, the interment has been postponed. Yiddish is now enjoying a resuscitation of unparalleled dimensions. Speaking, reading, and writing Yiddish is now almost the "in" thing.

A recent issue of the bible of the book industry, Publisher's Weekly, indicates that several transliterated phrase books for those wishing to learn Yiddish will be made available shortly. Moreover, Leo Rosten's celebration of the language, called **The Joys of Yiddish** (written almost 20 years ago) is having a brisk sale in North America's bookstores.

Yiddish now is a live optional elective on many a university curriculum and enrolment in such courses is growing throughout the continent. A number of new textbooks and dictionaries have made the study of the language an attractive exercise.

In Canada, the Jewish community has been active in promoting the cause of Yiddish. Congress committees in both Toronto and Montreal have organized series of lectures and symposia in Yiddish. In one recent month in Toronto three prominent Yiddishists—Heller, Grade, and Winer—addressed respectable numbers of listeners in that tongue on themes relating to Yiddish literature and Jewish life.

A sign that Yiddish is being taken seriously after a period of benign neglect is the emergence of Yiddish instruction in the day-school movement. For years these institutions have, for reasons that are understandable, resisted adding Yiddish to a curriculum already bursting with obligatory studies in Jewish and secular fields.

Two years ago, however, the Associated Hebrew Schools of Toronto, at the behest of a spontaneous request on the part of concerned parents, agreed to offer Yiddish on a trial basis outside the normal curriculum. The response has been admirable. Almost 30 children have now given up their Sunday morning recreational activities to learn the language of the European Jewish experience.

Holocaust for Europeans no longer a nightmare— just a chapter in history

Journalist Robert Kaplan writes on a new aspect of the Holocaust, based on an unusual article in France's **Le Monde**: *the projection of the Holocaust as a myth, as something which in fact never took place. Eli Wiesel has written: "If we are to believe these morally deranged, perverted so-called historians, the Holocaust never took place, the victims did not perish, the six million blackmailed the German people, the ovens in Auschwitz were bakeries . . ."*

Jews and Zionists will have to be on guard against this infamous falsification and Robert Kaplan's thought-provoking contribution to a subject which surely deserves constant attention in the Jewish press.

By ROBERT D. KAPLAN

The years advance. Soon, there will be no survivors left. Then the ghastly experience will be transformed into a passionless historical record. And once it is that, like other historical records it can be easily dissected and picked apart.

In fact, it is already happening even though survivors remain.

This frustrating process forms the leitmotif of an article by Pierre Viansson-Ponte in France's most prestigious daily newspaper, **Le Monde**, entitled "The Untruth." The title of the piece is tinged with sarcasm, since the author is reviewing the numerous brochures published by European academics which claim that the Nazi Holocaust never happened, that it is an "untruth." What is frightening about the article is not the motive of these pamphleteers, which is all too well discernible, but the fact that their emergence all at once is merely part of a process. The beginning of Viansson-Ponte's **suite**, as he calls this subtle yet powerful piece, portends the outline of this infamous process:

"Year after year the events that one lived darken little by little. They lose their form and color in memories; only to reappear afterwards transfigured, catalogued, and labelled like an historical act. It is a fascinating and bothersome experience at the same time. Fascinating, because the truth once thus established, contrasts so sharply with the clear memories one comes to doubt but that one had seen. Bothersome, because one can't avoid asking if the story itself—thus autopsied and controlled—is not an entire mystification."

This procedure actually is not new. One could argue that every historical event has been neutralized for later generations by the passage of time, the blurring of memories and the eventual death of all the participants. It is a process which can't be avoided. But as this article intimates, here we are faced with something not so much different but more extreme, causing this inevitable neutralization to be feared.

First of all, the historical event itself is the most extreme and gruesome in the annals of man—the premeditated murder of six million people simply because they were Jews. For the memory of the 19th Century Congress of Vienna to dim is one thing, for the memory of the Holocaust to dim is quite another.

Second, the transformation of this event is not occurring naturally as with other historical experiences; in this case the process is being speeded up by anti-Semitic authors. One could postulate that the same motives which caused the Holocaust are also among those causing it to be forgotten and falsified.

Falsified is a weak adjective for what some of these dubious academics are trying to do. According to Viansson-Ponte, they are claiming that 300,000 and not six million Jews were killed by the Nazis, and that the rest are alive and well and living in Europe today. Other claims are that the concentration camps never existed and that Hitler never professed anti-Semitism. The ridiculousness of these fabrications becomes palpable when one considers that Adolf Eichman himself testified that the concentration camp network which he operated received four million Jews. Mr. Viansson-Ponte rages at this "fabric of untruths," writing:

"These walking skeletons dressed in striped pajamas which wandered around at Dachau and Buchenwald, these monstrous heaps of bones half calcined in the crematoriums, these objects made of tanned human skin, these millions of pairs of adults' and childrens' shoes . . . are they only so many legends?"

The author of the **Le Monde** article laments that soon all the real witnesses will be dead and then these "historians" will put not only the events of World War II in doubt, but in the process the entire experience of mankind.

Why is it happening? For similar reasons that caused the Holocaust. Why is it happening now? Hebrew University Prof. Yehuda Bauer, who often lectures on the Holocaust and is an expert in anti-Semitism, remarked that the passage of three decades—a full generation—has helped remove many taboos concerning the subject. And once the taboos no longer exist, all kinds of opinions and reactions will be vented. The Holocaust for Europeans is no longer a nightmare but just another chapter in history, it seems.

What is one to do then? There seems to be no other choice than to continue what people are doing now—through books, films, and articles, keep reviving the memory of what really occurred. That way the Holocaust will remain an experience and not deteriorate into just another historical act.

To inundate the public with such a subject may seem at times melodramatic. But is there any other choice? Based on the view presented by Viasson-Ponte there doesn't appear to be.

World Zionist Press Service

This version of statue commemorating Warsaw Ghetto revolt is at Yad Vashem Memorial.

Ashkenazic dentist born in Tel Aviv typifies rootlessness of Jewish community

By SHELDON KIRSHNER

CAIRO, Egypt —

"I'm a Jew by elimination," says the hulking dentist. "I'm of no other religion."

Dr. Victor Bromberg could safely be called a rootless cosmopolitan, almost a typical representative of the tiny Egyptian Jewish community that historical circumstances and attrition have doomed to extinction.

He was born in Tel Aviv when that swinging metropolis was just an insignificant outpost in the Yishuv. His father was a Russian Jew. The family left Palestine when Bromberg was less than one, and although he has lived in Cairo for most of his life, this 57-year-old dentist is an outsider.

He does not perceive himself to be an Egyptian, while the Egyptians regard him as something of a foreigner, a European who happens to reside in this melting pot of a nation.

Dr. Bromberg, a quiet, phlegmatic man, is stateless, a stranger in a strange land. "The Egyptians don't grant citizenship easily," he says, several black cats mewing at his feet. "It's more natural for human beings to be without nationality."

His office is on the first floor of a gray, dingy building on Soliman Pasha Street, in the heart of downtown Cairo. A turbanned old man wearing a stained gown "guards" the premises, casting a sharp, sidelong glance at strangers entering the building.

An old-fashioned elevator takes you up to Dr. Bromberg's offices, which appear to be neglected. Yellowed dental charts hang on the beige walls. The hardwood floor creaks beneath your feet, and the muffled roar of traffic creates a hum in your ears.

Dr. Bromberg greets you at the door, a tall, flabby person whose washed-out blue eyes evoke sadness and a sense of melancholy. His out-of-date blue suit hangs on him like a wet rag, his turquoise tie is as thin as a narrow belt, and his black shoes are oversized and ungainly. Obviously, clothes don't matter to him.

His handshake is limp and somewhat wet, his voice soft and dream-like. He is a gentle man, someone, you feel, who literally wouldn't hurt a fly. Dr. Bromberg's wife, Sarine, is a loud and insistent woman with bleached blonde hair, and you wonder about their compatibility. He is her second husband. Her four children left Egypt long ago and are scattered in France, Italy, and the United States.

"I am very happy in Egypt," he says, "I have everything I need. Yes, I am isolated, but I have access to scientific information and this is enough for me."

Eleven years ago, days after the outbreak of the Six Day War, Dr. Bromberg was arrested and packed off to a desert prison with about 300 Jewish males ranging in age from 18 to 50. He languished there for more than a year, suspected by the authorities of being a Zionist spy.

"No, the experience didn't embitter me," he notes. "It was a time to reflect, and I lost the habit of smoking. The lack of activity also made me lazy."

You express surprise at his nonchalant attitude. "I am a fatalist," he says. "I believe in destiny. The Arabs say 'mactub' —it is written in the sky by God. I accept this."

(Sheldon Kirshner photo)

Dr. Victor Bromberg and his wife

(Later that day, one of Dr. Bromberg's colleagues tells you the shock of being carted off to jail traumatized him, accounting for his lackadaisical manner. "It's like shell-shock. It affected him deeply.")

Dr. Bromberg says he is not a Zionist and has never been one, though he bears Israel no ill. "I wish the Israelis, and all the inhabitants of the region, well."

Not being religious, he rarely attends Shaar Hashomayim, one of Cairo's few synagogues. "I go when they call me to make a minyan," he says. "This year, though, I have not gone."

By all appearances, Dr. Bromberg's dental practice brings in an adequate income. Most of his clients are Saudi Arabians and Egyptians. In the late 1960s, when the Soviet Union had a foothold in Egypt, he worked on Russian teeth. During the Second World War, British, American, and Allied troops passed through his office.

"Most of my patients know I'm Jewish," he says in reply to a question. "It's self-evident. I don't resemble an Arab. The Saudis make no distinctions. They come to me because I'm a dentist. We never discuss politics with the patients. We maintain only professional relations."

"The Russians," he adds, "came because I speak Russian. They all knew I am Jewish, but they made no distinctions. The Russians in Egypt were like one big happy family, and they considered me a Russian."

Dr. Bromberg's political sympathies, however, never lay with the Russians. "Sadat was nearly strangled by the Russians," he says of the Egyptian president.

In his view, peace between Israel and Egypt beckons. Egypt's economy is in ruins. Its leaders prefer to be aligned to the West. If the Camp David talks had failed, Egypt would have been driven into the lap of the Russians, who want more bases in the Middle East."

Sarine, his Tunisian-born wife, comments: "An agreement between Egypt and Israel can spread to the other Arabs."

Dr. Bromberg last saw Tel Aviv in 1945 and he hopes he can revisit it after a peace treaty is signed. "At that time, Tel Aviv was like a suburb of Cairo, small. I think it must be like this today."

He says he expects to live out the remainder of his years in Egypt. "My wife wants to leave for a better life elsewhere, but I am satisfied with my conditions. I like the Egyptians. They are hospitable and humane, and I am used to this country and its ways.

"Who needs America," he says, pointing to a candy shop across the road bearing that name: "For me, this is America. It is enough."

(Sheldon Kirshner photo)

A partial view of Cairo's Shaar Hashamayim Synagogue, located in the heart of the city.

Letters to the Editor

Unsympathetic critic of Israel

Golda had many friends and admirers. But necessarily her strong personality often aroused the ire of her adversaries. Even close to her passing, solitary voices of disregard could be heard.

So in his article 'Play loses battle to portray Golda' (The Globe & Mail, Dec. 2), Ray Conlogue extends his role as a theatre critic to a self-styled judge over the creation of the state of Israel.

Ray Conlogue said, "The real drama behind Meir is the injustice done to others by necessary creation of Israel: a truly tragic dilemma. But this worshipful play denies the existence of such an issue."

Naturally Ray Conlogue's negative criticism of the play **Golda** can't be taken too seriously in view of his perception of Mrs. Meir's personality and her role in the country he evidently does not sympathize with in the first place.

Valerie White,
Toronto

M. Tenenbaum's letter in the Dec. 8 edition of The CJN hails Montreal's Jewish Family Service's public admission to having up to one-third of their children in foster care in non-Jewish homes. He then chastizes JF&CS for not performing the same "mea culpa."

I for one am proud that JF&CS has never had anywhere near that number of Jewish children in non-Jewish homes, although even one foster child put in such a situation is untenable. I rather suggest that what has happened in Montreal is outrageous and immoral.

Further, if Mr. Tenenbaum has followed your newspaper regularly as well as spoken with his rabbi or religious leader, he would have known of the intense publicity campaign the JF&CS Foster Home Program has launched to attract Jewish foster homes.

F. Parent,
Toronto

COMMEMORATES A MIRACLE

LIGHTING CHANUKA CANDLES A MITZVA

By FRED WEINBERG

Lighting the Chanuka Menora is the only mitzva (commandment) and the main feature involved in the celebration of the eight-day festival of Chanuka.

It celebrates the rededication of the Temple in Jerusalem (Chanukat Habayit) in the year 165 B.C.E. It also commemorates the miracle when a one-day supply of olive oil for the temple Menora burned eight days.

Pagan worship had been brought into the temple by Antiochus, a Syrian monarch whose brutal decrees were designed to force the Jews to forsake their religion and offer prayers on the alter of Zeus. Mattathias and his sons, called The Macabees (Hammers) led the Jewish revolt, liberated the city of Jerusalem and cleansed the temple of idols and Hellenistic worship.

Over the centuries, Chanuka has become a very popular holiday much enjoyed by the whole family. Women and children also participate in special games (dreydl) and foods (latkes). The ceremonial lighting of the Chanuka lamp both in the home and for the benefit of wayfarers in the synagogue, ensured the fabrication and preservation of

the many forms of Chanuka lamps that have come down to us from earlier periods. Stylistically, these lamps reflect the art and traditions of the country in which the Jews lived.

The earliest lamps are of stone or earthenware, dating from the Talmudic period. The oldest known medieval example is a 12th century marble Chanuka lamp found in Avignon, France and now housed in a Paris collection. It bears an appropriate Hebrew inscription. Another style of lamp is based on the design of the seven-branched candelabrum in the temple, except that it has nine arms, eight lights for the Chanuka festival and the ninth is the shamash or servitor. These lamps are made of brass or silver and are in various sizes depending on whether they are for home or synagogue use.

Because women are also encouraged to kindle Chanuka lights, legend connected the heroic deed of the Jewish heroine Judith with the Chanuka holiday. She gained renown by beheading Holofernes, the oppressor of the Jews of another time. Judith is depicted on one 17th century Italian Chanuka lamp with her sword raised in her right hand and holding the severed head with the other. (See illustration.) Another connection is the similarity in sound of the names Judith and Judas (Maccabeus), the famed Jewish leader who instituted the annual celebration with the kindling of lights and the singing of the Hallel praise.

Chanuka is also very much a children's fun celebration and it is customary to give presents and "Chanuka gelt" to the children. The timing of the holiday which occurs on the 25th day of the Jewish month "Kislev" and its proximity to the 25th day of December, perhaps has helped Jewish children in the Diaspora counterbalance the cultural impact of Christmas with its gift giving and general festive atmosphere.

Starting with Chanuka and continuing till Purim, in many East European Jewish communities it was customary to recite special prayers for the prevention of children's diseases which were very prevalent during the long cold winter months.

In Toronto, we are fortunate to have available to us a collection of close to 50 Chanuka lamps of importance. These are part of the large legacy of antique Judaica left to Beth Tzedec Congregation by the late renowned Jewish historian, Dr. Cecil Roth. It was his practice to add each year at least one Chanuka Menora to his collection. In view of the tragic history of the recent Jewish past, these ritual objects that grew out of "Hiddur Mitzva"—the urge to beautify religious observance—are all the more appreciated, preserved, and where appropriate, are used.

Most of the lamps in the collection have a back panel and are made of various metals, brass, copper, silver, or pewter. The motifs vary with the country of origin and whether of Sephardi or Ashkenazi tradition. Renaissance Italian Chanuka lamps reflect the presence of highly-skilled Jewish artisans who made ritual objects for the Spanish and Portuguese Jewish elite as well as for the church and monarchy. These craftsmen created very beautiful, baroque, though perhaps overly ornate, cast bronze Menoras decorated with dolphins, mermaids, masks, and biblical figures. Some Italian lamps even had the coat of arms or hat symbolic of the rank of cardinal. These were made as gifts for favors extended the Jews by princes of the church. In the Beth Tzedec collection, is a 16th century bronze gilt Chanuka Menora with the coat of arms of Ottavio Paravicini created cardinal in 1591 by Pope Gregory XIII.

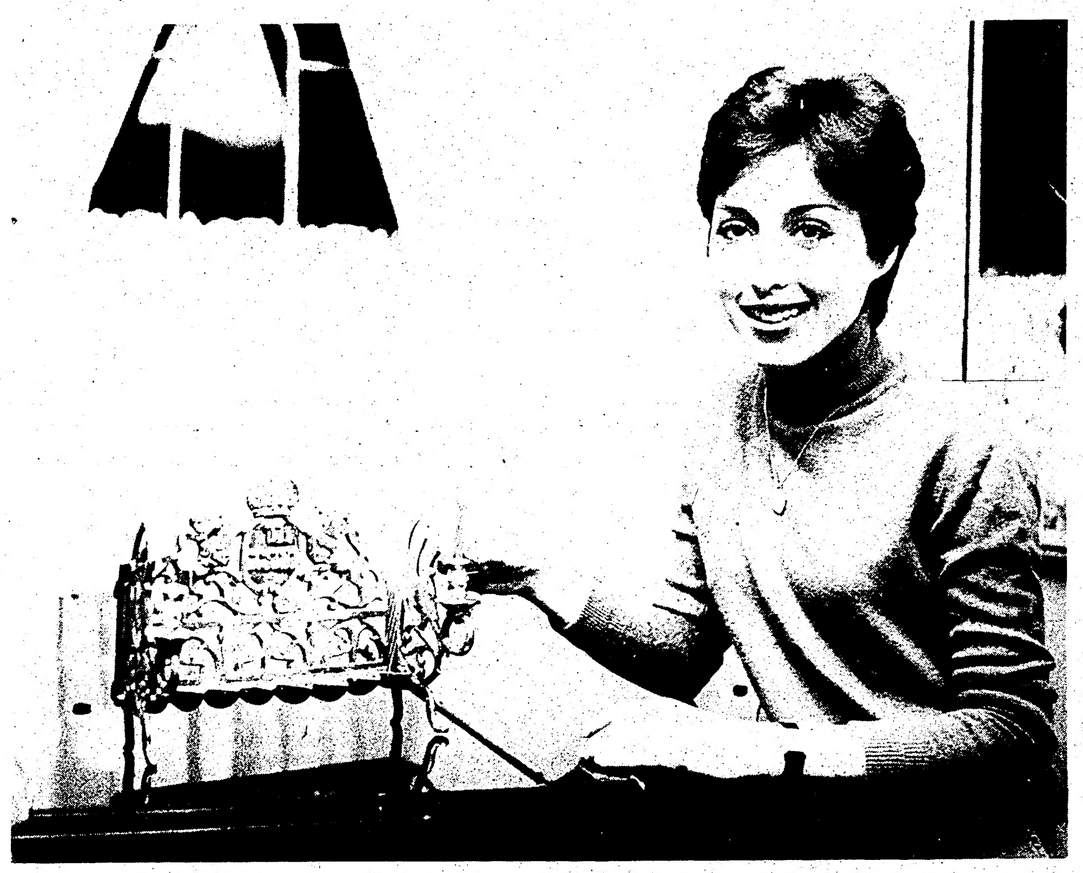
It is rare to find a Polish or Russian Chanukia as early as this because of the horrendous loss of life and possessions as a result of the many pogroms of East European Jewry, as in the Chmielnicki massacre during the Cossack Rebellion of 1648-49. Lamps from 1650 onwards from Eastern Europe and especially from Poland, incorporated animals on the back panel. These symbols were frequently used in Jewish folk art because of a second century Talmudic passage which exhorts the Jew to "be strong as a leopard, light as an eagle, swift as a stag, and heroic as a lion to perform the will of your father in heaven."

Jewish craftsmen in Poland, Lithuania, and the Ukraine were skillful goldsmiths and metalworkers despite difficulties created by their Gentile competitors. Jewish artisans formed guilds which required their members that they observe Jewish law and participate in regular Torah Study circles. One Polish style of lamp has 10 lights to give artistic balance to the Menora.

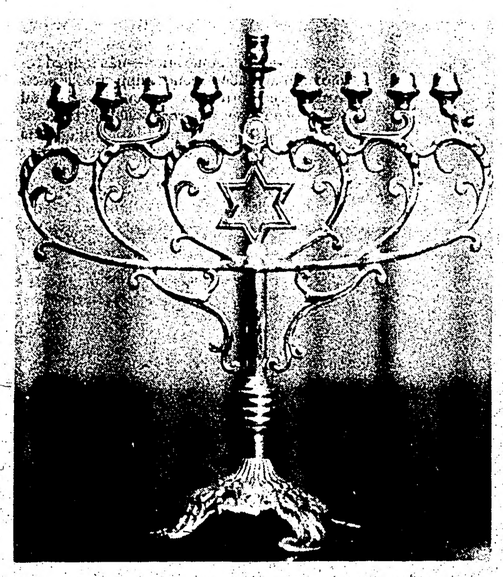
The origins of the ninth light, the shamash or servitor, is thought to be merely an additional light with which to kindle the others. Actually it is there to make the use of the eight lights permissible for illumination and ordinary use since according to Talmudic injunction, no practical use can be made of the Chanuka lights because they are holy and while they are burning, no work should be done.

At varying times in Jewish history the Chanuka lamp was placed on the outside of the door or on the window sill inside. However, this ritual fell into disuse because it was hazardous and might provoke anti-Semitic acts. In Jerusalem today, the old custom still prevails of kindling the Chanuka lights in the open just outside the front door of the house. This position, sometimes glass enclosed, is closer to the early traditional manner.

Ever since the establishment of the state of Israel, large electric Chanuka Menoras are kindled on top of major public buildings, Kibbutz water towers and high places such as Mount Zion. These reflect the feelings of the "al Hanissim" prayers recited during the eight days of Chanuka proclaiming how once again as in the days of the Macabbees 2,000 years ago, "the strong were delivered into the hands of the weak, the many into the hands of the few."



Deena Weinberg lights 19th century Polish brass Chanuka lamp. It has 10 positions for lighting. Note the artistic symmetry.



(Ben Lechtman photos)

This 19th century bronze cast Chanuka lamp [left] features Italian motif. One on right was made in Eastern Europe sometime in 19th century.

Schools in the Soviet Union conceal truth about Holocaust

By WILLIAM KOREY

Even the Warsaw Ghetto Uprising – the heroic stand by Jews against the might of the Nazis – is being conveniently forgotten by the Soviet authorities, who, as William Korey writes, avoid any reference to the Jewish plight in their version of the Nazi epoch and World War II.

The Soviet Union has been engaged in a massive effort to hide away the Jewish agony of the Holocaust in the pigeon-hole of history.

Typical was a total blackout of references in the Soviet media to the 35th anniversary of the Warsaw Ghetto uprising. Known, by the way, is the fact that the producers of **Holocaust** had been refused permission by the Communist governments in Eastern Europe to shoot scenes on location where many of the Nazi death-camps had once operated with murderous efficiency.

While in the U.S., educators are mounting a broad campaign to incorporate the study of the Holocaust into school curricula, in the USSR the record of the Final Solution is being thoroughly expunged. The most recent high-school modern history textbooks in the Russian Republic (used in the ninth and 10th grades) deal extensively with the Nazi epoch and the Second World War, but succeed in avoiding a single reference to the Jewish plight.

Russian youngsters, 16 and 17 years of age, will never be able to relate Auschwitz or Treblinka to Jews. The death camps, it appears, were created in order to incarcerate and persecute Communists. And, the only Warsaw uprising the youngsters will know is the one of Aug. 1, 1944. The desperate struggle of the Warsaw Jewish ghetto between April 19 and May 8, 1943, and its destruction by the Nazis, are completely suppressed.

Nor are secondary-school textbooks in the other union-republics, except for Latvia (where a certain attention is devoted to Hitler's anti-Semitism), any different. Even at the university level, textbooks effect the obliteration of the Jewish trauma.

Earlier Soviet studies of Nazism which had stressed its anti-Jewish racism and which were published as late as the 60s have disappeared from bookshops. Specialized studies written during the 70s prefer to delete any Holocaust reference. This is even true of a major collection of documents, **An Anatomy of Aggression**, published in 1975.

Hitler's extermination program as applied to concentration camps throughout central Europe, might more easily lend itself to historical effacement than the specific technique of the Nazis on Soviet soil—mass shootings such as at Babi Yar, by special commandos of the Einsatzgruppen. The evidence of the Holocaust on Soviet soil is all too palpable.

And, yet, here too, a determined effort to erase the past or to distort it fundamentally is vigorously pursued. At Babi Yar, the burial for over 100,000 massacred Jews, a memorial was finally erected two years ago. But its inscription reads: "Here, in 1941, the German fascist invaders executed over 100,000 citizens of Kiev and prisoners-of-war." And none of the 12 figures comprising the monument's frieze is designed to symbolize the Jewish victim.

Yevgeny Yevtushenko, in his famous poem on Jewish martyrdom (written in 1961), had complained that "there are no memorials over Babi Yar." He was severely chastized by the authorities for rejecting a "class" approach in dealing with Nazi aggression.

Dimitri Shostakovitch's Thirteenth Symphony, based in part on Yevtushenko's poem, was the target of a similar critique. Yet the construction of the memorial was done in such a way as to achieve the Kremlin's purpose: the erasure of Jewish martyrdom.

Currently, an additional and far more venomous objective is being pushed in the press. Nazism, in the Soviet media, is portrayed as an intimate ally and collaborator of Zionism. According to Lev Korneyev, a prolific writer on Zionist themes for all leading Soviet publications, Zionist and pro-Zionist bankers financed Hitler's rise to power and his preparations for war.

Included by him among these "bankers" were Rockefeller, Morgan, Kuhn-Loeb, DuPont, General Electric, and Standard Oil of New Jersey. Korneyev is identified as the holder of an advanced degree, equal to a PhD, in historical sciences.

The journal, Ogonek, with a leadership of two million and published by Pravda recently carried a two-part series by Korneyev entitled **The Sinister Secrets of Zionism**. He "disclosed" that a top-secret instruction from Field-Marshal Hermann Goering in 1939 had ordered collaboration with "the Imperial Centre for Jewish Emigration" after the leaders of this unknown body had held a conference with "Hitler's Secret Police" in Gestapo headquarters.

The result was the merging of "the fascist swastika and the Zionist emblem, the six-cornered Star (of David)." The collaboration of Zionism with fascism, according to Korneyev, had begun earlier with the alleged establishment of intimate ties between Chaim Weizmann and Mussolini.

The links with Nazism were declared to be even closer. Kristallnacht was said to have been co-ordinated with an "agent of the Zionist secret service." Even more startling was the contention that Nazi intelligence abroad "was successfully directed by a certain Zionist—his family name has not yet been established." (sic)

The logic flowing from the fantasy concoctions reaches a level of horror bordering on the pathological: Zionism "connived" with the Nazis in realizing the Final Solution. Chaim Weizmann is presented as a "murderer" who is quoted as saying, "Let them (the Nazis) kill and burn; we shall settle in Palestine only those who are wealthy and young." The citation, it goes without saying, is undocumented.

Since Zionism is depicted by Soviet authorities as evil incarnate, it is scarcely surprising that the rebuff of the NBC request by East European Communist governments would carry a distinctive rationale. The script of **Holocaust**, the producer Robert Berger was told, is too "Zionistic."

Golda Meir was loved and respected even by her enemies, J.B. muses

By J.B. SALSBERG

It would be no exaggeration to say Golda Meir's death touched the hearts of practically all Jews around the world. There are good reasons for this phenomenon.

Most Jews alive today, young and old, found Golda Meir in the centre of all major Jewish experience—good and bad, joyous and tragic—occurring in their lifetime. Often she was the symbol of such experiences but most often she was the embodiment of Jewish hope and promise for those who needed it most.

In the process the people endowed her, their collective mother-figure, with all the virtues and wisdom of a caring and protective mother.

Here are but a few instances of Golda Meir's life illustrating her essential role and character.

It was the year 1921: The Balfour Declaration had opened a new era in Zionism. The First World War had been over and the call was out for Chalutzim (pioneers, vanguards) to go to Palestine. I was in New York that year serving as general secretary of the Young Poale-Zion of America.

One day I noticed baggage lying in a corner of one of the offices. I enquired whose it was and was told that they were belongings of the Myersons and that they were on their way as Chalutzim to Palestine.

I had never met Golda but had heard a great deal of her activities and the leadership she displayed in Milwaukee and other cities at that time. Golda, as she said later, realized early in her life that she cannot be, what she called unflatteringly, a "parlor Zionist." She never was one.

Sept. 3, 1948: Shortly after the proclamation of the reborn Jewish state, Golda, with a small mission, arrived in Moscow to open the embassy of Israel. What happened during the weeks that followed her arrival has trickled through to the outside world as time went by.

1956: I was in Moscow in a desperate search for a rational explanation of the Soviet government's hostile policies towards its Jews, their cultural, social and national aspirations. Officially I was the guest of the governing party—although it took me six years to get the invitation. . . .

One of the personalities my hosts wanted me to see was well informed, by no means hostile and, since it was after Stalin's death, trying to explain what had transpired.

According to him, after Golda Meir opened the Israeli embassy, Moscow Jews began gathering in front of the hotel that served as the temporary address of the legation. When Golda went to the great Moscow Synagogue with her entire staff on Shabbat thousands of Jews crowded the shul area. They all tried to touch her, some kissed the hem of her cloak and "some old men" placed bits of carpet on the pavement in front of her.

As Golda herself described the incident years later it wasn't on an ordinary Sabbath but on Rosh Hashana 1948 and she estimated the crowd outside the synagogue to have been around 50,00 Her description of the emotional scenes and especially outside the synagogue after the services where Soviet Jews danced and sang around her, was similar to what I was told.

Yes, Golda was their symbol of Israel, as she was their embodiment of hope.

But my friendly informant also told me things that neither Golda nor the celebrating Moscow Jews could have known on that Rosh Hashana day.

According to him, Stalin's secret agents observed it all and placed a report of the events on Stalin's desk, embroidered with their own anti-Semitic interpretations. Stalin, I was told, read the document and wrote an angry marginal note on the document ordering appropriate action. Anti-Semitic charges, rigged trials, and frightful anti-Jewish outpourings in the Soviet press followed. The terrorizing drive continued until Stalin died.

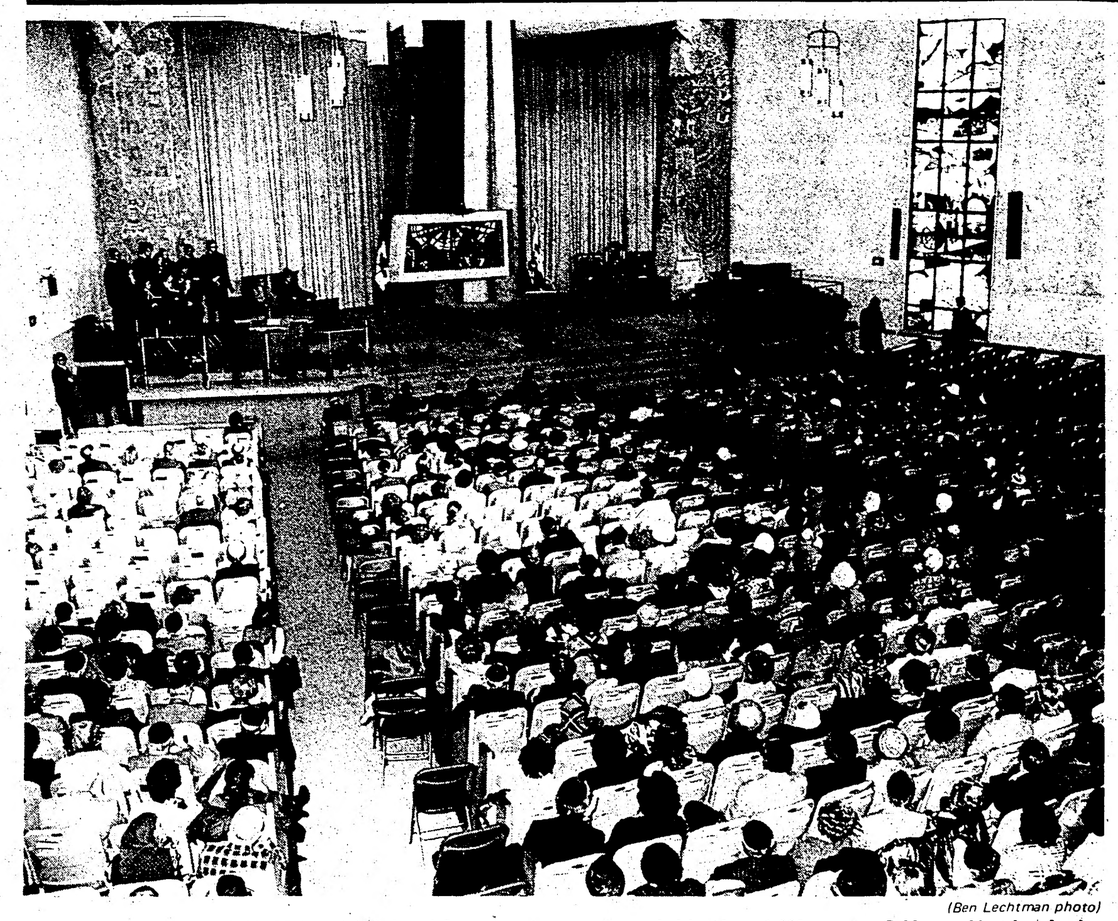
But the hope that Golda brought to Russian Jews in 1948 sustained them through those "dark years" and broke forth with the courageous emergence of the Soviet Jewish activist movement only a few years later.

Around 1971: In Tel-Aviv, I met a recently arrived Russian-Jewish musicologist and conductor. In a tone of purest piety he describes how Golda, then the premier of Israel, invited him to her modest home in Tel-Aviv on a Friday evening.

She served tea that she herself brewed and served from her kitchen. They talked about Soviet Jewish affairs, the newcomer related, and she asked motherly, "Will you have another glass of tea, my dear?" Almost in tears the young musicologist said: "I had to pinch myself to believe that this was all real. That the prime minister of the country had just picked up my tea glass, went with it to the kitchen and brought me a fresh serving of tea!" And he wondered whether his friends in Russia, living under an all-powerful authoritarianism, would believe him if he were to describe his experience.

That's the way Golda was. That's the reason she was loved and respected, even by her political opponents. Golda, the symbol of what's inspirational in Jewish life, will have a secure and well-deserved place in our history.

National News



(Ben Lechtman photo)

Tribute is paid to the late Golda Meir at Adath Israel Synagogue, an event attended by about 1,200 persons. Golda was 80 at her death.

Communities mourn Golda

Cont'd from Page 1

Judge Philip Givens, national president of the Canadian Zionist Federation, told the Toronto audience that "the most fitting and imposing tribute of all was the one that appeared on the front pages of the Toronto Star on the day Golda died.

"In great bold letters covering the entire, top half of the front page were emblazoned three words, 'Golda is Dead.' " Mr. Givens went on to say, "This is the kind of bold-face type reserved for royalty, popes, leaders of great powers, government upheavals, and declarations of war.

"Everyone in this vast country and beyond was supposed to know who Golda was and what the message of her death meant. Golda is dead, but her memory is immortal, her accomplishments imperishable. She will be remembered by our people and all decent people everywhere, forever."

Rabbi Gunther Plaut, national president of the Canadian Jewish Congress, called her stiff-necked and stubborn, yet loving at the same time. "We were in love not with your face and form, but with your spirit. You met the challenge of death as you met life, head on without flinching. And, because of this, admiration is added to our treasury of love."

Dr. Leon Kronitz, vice-president and chairman of the Canadian Zionist Federation, compared Mrs. Meir to Theodore Herzl, saying that although she lived to a ripe age unlike Herzl, her life was cut short because she never lived to see the peace she envisioned. "Like Moses, like Herzl, she made a long, difficult journey and did not reach her goal."

In an often emotional tribute to the Montreal audience, Kronitz reviewed the high points of her life before and after the establishment of the Jewish state. "Golda was a legend in her life-time and for generations to come, mothers will lull their children to sleep with stories of our Golda—her simplicity was her greatness."

Flora Naglie, national president of Pioneer Women Na'amat, said Mrs. Meir epitomized the Zionist ideal, adding that "the Jewish people have bade farewell to a breed of woman, the likes of which may never again appear in the annals of our history."

The former Israeli leader, said Alan Rose, executive vice-president of Canadian Jewish Congress, was a foe of obscure thinking, pomposity, and pretentiousness—these were entirely alien to her character." Rose, recalling the amazing stamina the Israeli leader had shown as president of the Second Brussels Conference on Soviet Jewry, said she was regarded by the entire Jewish people as a matriarch to be revered.

"The sense of loss far transcends Israel and the Jewish people as she was recognized by friends and adversaries alike as a great statesman."

Kay Drage succumbs to cancer

Hamilton alderman dead

HAMILTON — Kay Drage, recently re-elected alderman for Ward 1, died suddenly last week of cancer. She was 53.

Her death, at McMaster University Medical Centre, where she was taken almost immediately after having been sworn into her post at home, with city hall officials at her bedside, the day before, came as a shock to Hamiltonians.

She was a popular alderman, "a grassroots person," as she liked to say, who concerned herself "with the little people who couldn't help themselves."

She was a woman who would fearlessly tackle whatever she considered to be wrong or unjust and if her outspokenness sometimes led her into trouble—not least with the Jewish community for her objections to the site of the proposed Home for the Aged—she was respected by all for her honesty and courage.

Mrs. Drage entered city politics in March 1976 as a result of a by-election, following an unsuccessful bid for election in 1973 after having organized an unofficial plebiscite on regional government the previous summer.

Re-elected in the municipal elections of December 1976, she topped the poll despite fears that her severely curtailed electioneering following a mastectomy would affect the vote. She had astonished everyone at the time by missing only one council meeting as a result of the operation. Similarly, she was taken to a recent special council meeting in a wheelchair although in considerable pain from what she thought was arthritis caused by a back injury. The cancer was diagnosed only two weeks before her death, and, realizing the situation, her husband Paul decided not to tell her.

From the time of her earlier operation, she had actively campaigned for the purchase of a computerized axial tomography machine, known as CAT, a cancer detecting unit, for the McMaster Medical Centre, donating part of her salary towards its purchase.

Born in Toronto, Mrs. Drage came to Hamilton with her family at the age of six months. Until their deaths, she cared for her parents, as well as a crippled brother. She leaves her husband of 30 years, and two sons, Jeffrey, 21, and Gerry, 17.

Jews in Egypt down to handful

Cont'd from Page 1

Older Egyptians who had known Jews were friendly. The young were less friendly."

Dr. Levi, a bachelor, remained in Egypt all through this adversity because of a mystical experience he had in 1960. "I was ill and I promised myself I would stay if I pulled through. I had a contract with God and I had to respect it," he says. "I was practically the only Jewish doctor in Cairo. I looked after about 10,000 Jews, free of charge."

With the prospect of an Egyptian-Israeli peace treaty fairly promising, Dr. Levi says his relationship with his Muslim acquaintances has improved. "At the Gezira Sporting Club, where I am a member, they smile at me more easily now," he notes with some satisfaction. "After Sadat's Israeli visit, acquaintances at the club greeted me with the word, 'shalom.'

"They joked that I would be the Israeli ambassador to Egypt. To speak of peace before last November was to be a traitor. We didn't dare speak of peace."

Canada to continue participation in force

OTTAWA — Secretary of State for External Affairs Don Jamieson announced last week that Canada will continue its participation in the United States Disengagement Observer Force (UNDOF) in the Middle East for a further period of six months.

The United Nations Security Council last week extended the mandate of the peacekeeping force until May 30, 1979. UNDOF was established in May 1974 as part of the disengagement agreement between Israel and Syria following the war of October 1973.

Stationed on the Golan Heights in addition to the 160-man Canadian contingent the peacekeeping force has contingents from Austria, Iran, and Poland.

Canada recently also extended its commitment to the United Nations Emergency Force in the Sinai. There are a total of some 1,000 Canadian personnel serving in three United Nations peacekeeping missions in the Middle East.

TJC meeting

The third annual meeting of the Toronto Jewish Congress is scheduled to take place Sun., Apr. 1, 2:00 p.m., at Temple Sinai.

Israel oriented organizations
in Canada
deeply mourn the passing of
one of Israel's great leaders

GOLDA MEIR ז"ל

Canadian Association of Ben-Gurion University
Canadian Friends of Bar Ilan University
Canadian Friends of Haifa University
Canadian Friends of Hebrew University
Canadian Friends of Tel Aviv University
Canadian Technion Society
Israel Histadrut Campaign
Jewish National Fund
Canadian ORT Organization

The 17,000 members of
Canadian Hadassah-WIZO
deeply mourn the loss of
GOLDA MEIR ז"ל
The warmth and strength of this modern
ESHET HAYIL
will forever be an inspiration to our people.
Mrs. Clara Balinsky, *National President*

Canadian Pioneer Women
Sadly mourn the passing
of one of their Founding Members
Golda Meir ז"ל
Whose lifetime of dedication was exemplified
through her service to her people
and the Land of Israel.

We Remember
with affection and admiration
a dedicated, warm
and determined woman
Golda Meir
Her death leaves a great void
and we join world Jewry
in mourning this loss.
May her memory be for a blessing.
B'nai Brith Women of Canada
Mollye Nisker, Executive-Director
Adele Liederman, President

Canada—Israel Cultural Foundation
deeply mourns the passing of
Golda Meir
A pioneer for Peace,
Brotherhood and Human Kindness.
Her memory will remain
as an inspiration
to Jews throughout the world.

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PROF. JOHN H. E. FRIED, Legal Advisor to the Judges of Nurenberg
EUGENE DU BOW, Skokie Counter-Organizer
MARILYN LEVITAN, Director Canadian Bureau Network
MAJOR ADDRESSES:
ARNOLD SAFER, Americans for Energy and Independence
SIMCHA JACOBOVITZ, "THE MEDIA & THE MIDDLE EAST"
President, North American Jewish Student Network
SPEAKERS: David Ariel, Prof. Steve Berkowitz, Terry Berkowitz, Prof. Amnon Cohen, Shlomo Cohen, Nahami Caspi, Prof. Andre Elbaz, Seymour Epstein, Howard Fox, Yudke Grossman, Mark Gryfe, David Hyman, Michael Jankelovitz, Sam Kapustin, John Medved, Dr. A. Muallim, Marty Penn, David Satok, Nick Simmonds, Hannah Sandberg, April Shour, Yossi Strauch, Rabbi Michael Stroh, David Ben Soussan, Borys Wajsman, Rabbi Dr. Stanley Weber, Rabbi Yosaif Yarmush, Rose Zoltek.
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Canada
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and peace-loving people everywhere
in mourning the loss of
GOLDA MEIR ז"ל

Charity, creativity, fun, and food mark day schools' celebration of Chanuka

what's new

By MIRIAM HERMAN

STUDENT CONFERENCE

Network Canada Conference '78, for Jewish students and young adults, opens Thursday, Dec. 28 at 9 p.m. with a symposium on neo-Nazism with Rabbi Abraham Cooper of the Simon Wiesenthal Institute in Los Angeles, renowned Nazi-hunter Dr. Charles Kremer, and Skokie counter-march organizer Eugene DuBow. During the three-day convention a wide variety of topics will be covered by more than 30 guest speakers including a major address by Arnold Safer of the Americans for Energy Independence. All sessions take place at Holiday Inn Don Valley.

CELEBRATE CHANUKA

The 'Y' and the Israel Centre have arranged a torch procession from Toronto airport to the north 'Y' on Sunday, the 24th. Every year, on the eve of Chanuka, a torch is lit in Israel at Modi'in, the site of the outbreak of the Macabbean revolt. The flame of Modi'in will be flown to Toronto. Torches will be lit at the Toronto airport and carried by over 100 'Y' runners. Upon arrival at the north 'Y' at 11 a.m., a large menora will be lit followed by a short program open to the community. The Israel Centre is co-sponsored by the Canadian Zionist Federation, Israel Aliya Centre and the Department of Youth and Hechalutz, and the north 'Y'.

Jewish residents of nursing homes and homes for the aged in the Metro area will celebrate Chanuka in a special way. At the initiation of the Toronto Jewish Congress Chaplaincy Services, an afternoon of music and folklore is being hosted by Baycrest Terrace residents and by B'nai B'rith lodge members who will bring the men and women residents of nursing homes from all parts of the city for the first candle lighting.

To encourage the lighting of the Chanuka menora by as many people as possible, the Lubavitch Youth Organization has created a Chanuka package containing a menora, candles, a dreidl and a short description of the holiday. For information, call 633-8020.

HOLOCAUST GROUP

The Jewish Student Federation is forming a group for children of Holocaust survivors with Doris Epstein, an experienced group leader, as facilitator. This will be an exploration group dealing with the theme **How the Holocaust Affected Us.** For information, call Randi Robinson at the JSF office at 667-3647 or Doris Epstein at 633-4045.

CHILDREN'S SHOW

The Leah Posluns Theatre presents songs and stories of A.A. Milne (Winnie the Pooh, Christopher Robin) adapted, narrated and sung by Judith Lebane, on Dec. 24, 25 and 26. Performances are at 1:30 and 3:30 p.m.

MEETING CANCELLED

If you happen to get your copy of the newspaper early, that is on Wednesday, please take note (and tell your friends) that the Yigal Allon meeting, organized by the Labor Zionist Movement for Dec. 20, has been cancelled.

SIYUM HELD

For the past several years, a study of the tractate Baba Bathra was conducted every Sunday morning and Wednesday evening by Rabbi Gedalia Felder of Shomrai Shaboth Chevrah-Mishnayoth Congregation. On Sunday, Dec. 10, a siyum, marking the conclusion of this tractate study, was observed, followed by a breakfast sponsored by the brotherhood. The rabbi delivered a hadron, a discourse, on the tractate just concluded and announced that he would commence a study of the tractate Sanhedrin every Sunday morning at 7:30.

SINGLE PARENTS

The North-East Jewish Community Services single parents group is meeting this evening (the 21st) at 8:30 p.m. for a panel discussion on **The Single Parent and the Influence of the Other Parent on the Child.** Panelists are psychologist Rudy Philipp and social worker Helen Sugar. It takes place at Hillcrest Public Library, 5801 Leslie St.

NEW YEAR'S DINNER-DANCE

A New Year's dinner and dance (with a live band) is being held by Mozirer Ladies Auxiliary beginning at 8:30 p.m., Sunday, Dec. 31, at 12 Viewmount Ave. For reservations, call 633-2705 or 226-3228.

HEBREW COURSES

Keren Hatarbut Institute is offering courses in conversational Hebrew for the winter season at all levels for adults and teenagers. Courses will commence in January. For consultation and registration, contact the director, Joseph Klinger, at 787-0197.

SENIORS TAKE NOTE

The Friendship Club of Shaarei Shomayim Synagogue is celebrating Chanuka with a luncheon at 12:30, Thursday, Dec. 28, with entertainment by musicians Eva Fishman, Morris Turk and Faigel Gartner, and humorist Morris Naftolin.

Doris' Musical Show has received its second New Horizons grant. The group, under the direction of Doris Fleishman, is connected with the Centre for Creative Living where it stages a musical variety show every Wednesday morning. The $10,370 grant is to be used to entertain residents in nursing homes, day care centres and hospitals.

Workmen's Circle Social Club luncheon at noon, Tuesday, Dec. 26, at 471 Lawrence Ave. W., features humorist Philip Cohen plus a surprise entertainer....On Tuesday, Jan. 2, there's a farewell party, before leaving for Miami, with a noon lunch and other goodies and entertainment by singer Sarah Hertzberg, pianist Ada Lewis and humorist Philip Cohen. For information about both events call Shirley Grotell at 222-7722.

KOSHER DAY CARE CENTRE

Are you looking for a kosher Jewish day care centre? Dorothy Lipovenko is starting just such a full-day centre for pre-schoolers (2½-5) at a synagogue in the northern area of the city, with a supervised program directed by an experienced staff. If you are an interested mother in need of day care and/or interested in participating on a committee to get this project off the ground, call her at 531-2248 after 7 p.m.

living Jewishly

By FREDA MUSCOVITCH

Toronto's Jewish day schools celebrate Chanuka with innovative programs avoiding heavy productions. They emphasize parent participation in classroom celebrations, charity, creativity, fun and games, spiritual freedom, and lots of light!

At Hillcrest Progressive Day School, the children manipulate Antiochus, Judas the Maccabee or the idol on a large felt board in imaginative play as Chana Schlesinger tells the Chanuka story. Then these three-year olds get up to practice this "no-fail latka recipe":

Take two potatoes grate them fine,

Add two eggs one at a time,

Add some flour to make it pasty,

Add some salt to make it tasty,

Drop by spoonsfuls one by one,

In a pan of hot oil until they are done!

(To be taken with a grain of baking powder and grated onion).

At Bialik Hebrew Day School, the children glue pop bottle tops upside down on wood creating a chanukiya which will be sprayed in gold. Nili Bargman, Grade one teacher, licks icing sugar off this sufganiyot recipe which a gourmet father deep-fried in her class:

Sufganiyot: Israel jam busters for Chanuka

1 cup milk
2 tsp. yeast
2 tbsp. warm water
½ cup sugar
2 eggs
2 tbsp. oil
½ tsp. salt
3½ cups flour
jam

1. Melt yeast in warm water
2. Add sugar, 1 egg, milk, oil, salt, and flour
3. Stir well and kneed
4. Place in greased bowl and cover with cloth and let rise one hour in a warm place.
5. Roll dough ¼ inch thick and cut into circles using a cup.
6. Put 1 tsp. of jam in centre
2. Brush edges with egg and one tbsp. water
8. Place plain half on top and seal edges.
9. Place flour on a floured board, cover with cloth and let rise one hour in a warm place.
10. Drop into boiling oil and cook on low simmer turning over until golden brown on all sides.
11. Place on paper towels to dry oil.
12. Sprinkle with icing sugar while they are hot.

At Eitz Chaim Day School, Viewmount, Shoshana Zolty, grade two teacher, fastens clothes pins stamped with Hebrew words like 'sevivon' to the corresponding Chanuka symbols on the game board. The next turn is "peel" (elephant) with which the Syrians trampled the Jews. In Mrs. Adler's grade five class, if they are not throwing dice while learning Chanuka laws in a creative version of snakes and ladders, they are tape recording an interview with a neighbor of Matiyahu in his home town, Modiin.

At Leo Baeck Day School, some children have white faces. They are miming a candle-lighting ceremony for residents of the north east community. They mention Moses, the prophets, as well as Judas, linking historical events celebrating the Jewish response to oppression. Karen Friedman's class photographs 18 paintings depicting the Chanuka story with authentic costume and armour styles for an audio-visual slide presentation with parents. In Jo-Anne Ross's class, the children measure candles in centimetres, and calculate the grand total of their Chanuka gelt.

At United Synagogue Day School, Bathurst, Elaine Charney's class improvises a voiceless scene in an open-ended play as Antiochus' guards sweep into the temple interrupting the Cohen Gadol in prayer, pushing the Jews and destroying the temple. Action freezes. The children react to this scene expressing their own words of fear, anxiety, sadness, loss of self respect and finally hope and courage to fight for freedom.

Grades eight and nine are expanding the concept of human freedom with Pearl Goldberg vice-principal, in a project on "bio-ethics", the ethical implications of genetic engineering, as it relates to Jewish life culminating in Chanuka.

Beth Jacob Elementary School girls buy two tickets for a penny and head for the booths in the Chanuka carnival which the student council organized as a fund raising project for charity. They discuss a dairy luncheon consisting of grilled cheese sandwiches, hot latkes, to celebrate Yom Yehudit. Yehudit, daughter of the Maccabees, lured the enemy's leader, Aliforni, with salty cheese which made him thirsty, and old wine which made him too drunk to fight.

At Associated Hebrew Day School, Finch, Sarah Egozi's Grade three class tapes a play, **Chanuka in the Cheder**, for the **Chai Program** on City TV (to be aired Dec. 28 or 31, 9:30 a.m. and later in the day on cable) with producer Cynthia Gasner. The school honors Golda Meir in a memorial including an evaluation of her life services and dedicates a forest in her name, adding another hero to their chanuka celebration.

530 students presently enrolled at five Hebrew day high schools

By VIVIEN SHARON

TORONTO —

For some parents, their child's formal Jewish education stops at bar mitzva age. For others, it is a continual process that ripens at maturity, reaching a degree of sophistication at the Jewish high school level.

About 530 students are presently enrolled in Toronto's five Hebrew day high schools, four of which are Orthodox, namely, Ner Israel Yeshiva College of Toronto, B'nei Akiva Yeshiva Or Chaim and Ulpanat Orot, and Beth Jacob. Of that total, 290 go to the more Conservative-oriented Community Hebrew Academy of Toronto (CHAT).

But, like public schools, even they are experiencing a slump in enrolment over last year. The most marked drop was at CHAT, in which a 10.8% decline was recorded. A task force, under the chairmanship of CHAT board member Jack Brudner, was formed in order to better assess current trends. Ner Israel and Beth Jacob encountered a nominal decrease as well.

According to Rabbi Irwin Witty, executive director of the Board of Jewish Education, a recent survey indicated that the drop is attributable to three basic factors: the financial strain; a growing lack of parent commitment to Judaism; and the desire of some students to complete Grade 13 abroad — be it in Israel at a yeshiva, Bar Ilan or Hebrew University or a college in the U.S., to name only several.

Both Ner Israel, which is only for boys, and Beth Jacob, for girls, share the same philosophy and adhere to the strictly Orthodox approach to Judaism. They have 65 and 95 students respectively, not including those in post-Grade 13 programs.

"We aim to transmit to our students an authentic Torah education," says Rabbi Aaron Levine, principal of Ner Israel. "Simultaneously, we believe in teaching our students to be Jews in totality, without divorcing the religious from the secular studies."

Ner Israel, which recently celebrated its 19th anniversary, is the only Hebrew day high school to provide full dormitory facilities. "All students live in a total yeshiva-campus environment — a home away from home — in which they are imbued with a full Jewish experience from morning until night," says Levine.

Their day begins with morning services at 7:30, and adds the rabbi, some are already studying as early as 6:30. Formal religious classes and study sessions continue throughout the day, with secular studies taught between 3 and 7 every day. Classes officially end at 10 p.m.

Unlike the other day schools, whose fees are set by the Toronto Jewish Congress, Ner Israel has its own rate structure. The full fee for Grade 9 and 10 is $2,200, and $2,400 for Grades 11 to 13. An additional $890 goes for catering, room and board. Allowance is made for those families unable to pay the full cost.

Or Chaim, which was founded in 1973, has an enrolment of 42 boys. Its counterpart, Ulpanat Orot, was founded one year late and has 55 girls enrolled.

While conforming to the many aspects of Halacha, both Or Chaim and Ulpanat Orot have adopted a more modern and flexible approach, with particular regard to the reality of contemporary Israel, and the teaching of modern Hebrew.

Rabbi David Aronson, the executive director of both schools says: "Our program provides an intensive and high calibre Jewish education following traditional Orthodox guidelines, blending Jewish heritage, commitment to the state of Israel and a positive, modern outlook on contemporary Jewish life."

Aronson cites one major difference between the boys' and girls' curricula. "The boys have a greater focus on Talmudic studies, enabling them to master texts, Talmudic analysis and pursue self-study from primary sources. The girls, on the other hand, have a more varied program stressing the prophets, Jewish laws and customs, and textual analysis."

Another variation is the hours. "Boys commence at 7:30 for services and complete their day by 6. The girls' day is shorter," adds Aronson.

CHAT, which was founded in 1960, provides a miliue in which the needs of students from all Jewish religious backgrounds and orientations are met.

...about people

Dr. Louis Harnick

Beth Tzedec Congregation's newly elected officers are headed by president **Dr. Louis Harnick** along with vice-presidents **Judy Feld Carr** and **Paul Rothstein**. **Joseph Kerzner** and **Robert B. Eisen** are chairman and vice-chairman of the board, respectively. **Bernard Dales** is immediate past president.

• • • •

A well-known figure in the business world is the new executive director of Canadian Friends of Bar-Ilan University. He is a Montrealer, **Saul Tarnofsky**, who founded a finance company which he recently sold to an American bank. Associated with numerous Jewish community activities, he has served on the board of directors of the Canadian Friends since its inception.

• • • •

The award recently presented to Holy Blossom Temple's rabbi emeritus, **Abraham Feinberg**, by the Nevada Council for Religion and the Arts, certainly speaks for itself. The indefatigable 79-year-old was cited for "his creative and indomitable efforts to bring attention to the needs of senior citizens and their value as a human resource of vast experience, wisdom and humor. The rabbi himself is an outstanding example of the human qualities he so eloquently advocates."

• • • •

At the Israel Frankel Jewish Public Library meeting earlier this month, **Meyer Feldman** was elected president with **Nathan Garnick**, **Seymour Haber** and **Alfred J. Latner** as vice-presidents. Guest speaker was Rabbi **Meyer Berglass** who spoke on **Why a Jewish Public Library. . . . A Personal Appreciation.**

• • • •

Toronto physician **Dr. Jerry Green**, a specialist in nutritional medicine, is editor and publisher of a new magazine entitled **The Critical List**, which tells you how to take care of your health. It is published quarterly and is chock full of tips about the water you drink, the food you eat, and the health care you receive.

• • • •

Frank Garber was re-elected to the executive board of the National Federation of Temple Brotherhoods-Jewish Chautauqua Society for a two-year term at its recent biennial convention in New Orleans. The Toronto insurance agent is a past president of Holy Blossom Temple Brotherhood and a former temple board member.

• • • •

Alaska got its first full-time civilian rabbi when Rabbi **Lester Polansky** was installed as spiritual leader of Anchorage's Temple Beth Sholom. The synagogue was organized 20 years ago and until the arrival of Rabbi Polansky and his wife and son from Queens, New York, the congregation had been dependent upon the services of the Air Force rabbi assigned to the air base there.

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Jewish Agency secretary-general Harry Rosen plays piano at UJA get-together. Standing from left: UJA campaign chairman Jerry Halbert, Howard Tile, and Mike Koskie. Rosen used to be a professional keyboard banger. Now he lives in Israel. He was on brief visit here.

High cost, enormous drain on manpower

'Making the desert bloom' following Sinai pullout

TORONTO — A pullback from the Sinai will cost about $4.5 billion and to help meet this tremendous cost the Israeli government is reducing its social welfare, health, and education budgets by 30%, according to Harry Rosen, secretary-general of the Jewish Agency. The Agency, funded by UJA dollars, will therefore have to increase its allocation for these purposes, he said.

Speaking in Toronto at a number of United Jewish Appeal meetings, Rosen, who is based in Jerusalem, said plans are completed to transfer 24 settlements from the Sinai to the Negev. Nineteen will be established on the border.

Despite the high cost and the enormous drain on manpower and equipment, there is a bright side to the story, Rosen said. Development of the Negev, Israel's biggest empty space, is long overdue, he continued. "We're good at making the desert bloom and we should have developed the Negev long ago, he said.

Rosen reported that the Jewish Agency will push ahead with plans for more settlements in the Galilee, where Israel has borders with Lebanon, Syria and Jordan.

He said immigration to Israel is increasing and by the end of 1978 the total will be 26,000 compared with 21,000 last year. The Agency is budgeting for 35,000 immigrants in 1979 and, in addition, is ready to receive any number of Jews from Iran, should they have to leave the country.

In discussing Project Renewal, the program to rehabilitate 300,000 Israelis who live in 160 slum areas, Rosen appealed not only for financial aid but also for full participation by the Toronto community in the planning process and in making certain the plans are carried out. "We need you to monitor the program," he said. "We need an operational relationship between you, the Jewish Agency and the municipal authorities in Israel."

Rosen said the residents in the slums "are skeptical about the bureaucracy. Your personal interest in them through visits to the area and your willingness to give advice and counsel on how the program can best be carried out will encourage them and perhaps convince them that something is finally being done to help them."

Ben-Gurion, Jabotinsky honored

stamps

By CHAIM YEHUDA

On Oct. 31, the fourth series of prominent personalities in Israel's modern history was released consisting of a set of two stamps each for IL. 2 honoring David Ben-Gurion and Ze'ev Jabotinsky. These stamps, printed by photogravure in sheets of 15 with five tabs, were designed by Z. Narkiss of Tel Aviv.

David Ben-Gurion (1886-1973) was the first prime minister and the defence minister who proclaimed to the world on May 14, 1948 the rebirth of an ancient nation. Ben-Gurion originally emigrated from Poland in 1906 and for almost half a century was one of the most prominent labor leaders.

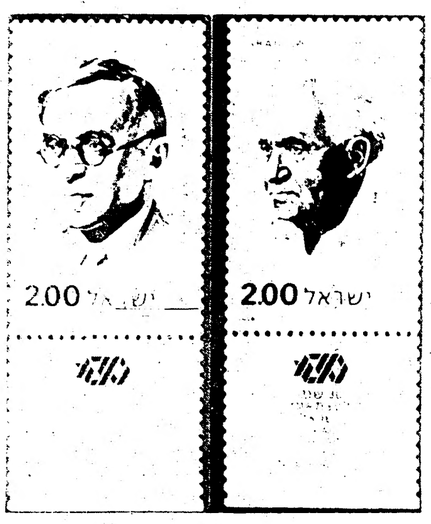
He was a founding member of Histadrut, chairman of the Zionist executive in Jerusalem, a main spokesman of the Jewish population in its struggle against the Mandatory authorities, as well as holding many other important positions in addition to being prime minister almost continually from 1948 to 1963. A set of two commemoratives was previously issued in his memory in 1974.

Ze'ev Vladimir Jabotinsky (1880-1940) was leader of the World Union of Zionist Revisionists, founder of the Jewish Legion, the Betar youth organization and the New Zionist Organization. A follower of Herzl from the beginning, Jabotinsky became identified with political Zionism and during World War I propagated the idea of creating a Jewish fighting force to liberate Palestine from the Turks.

Jabotinsky was one of the deputies to the national assembly of the Jews in Palestine. He joined the Zionist Executive in London but resigned because of differences with Weizmann.

In addition to his Zionist activities, Jabotinsky was a brilliant and versatile writer, journalist, and poet; he translated Bialik into Russian and Dante into Hebrew. His novels included **Samson the Nazarite** and **The Five** and he put together the first Hebrew atlas.

This set of two stamps should be easy to obtain from any new issue dealer and costs about 50 cents mint with tabs.



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This sculpture "DAVID and GOLIATH" is in the White House, a gift from former Prime Minister Rabin to President Ford. This unique work by the renowned Israeli artist Yaacov Heller is part of a limited edition collection of sculptures depicting Biblical themes in silver and stone.

These Biblical themes are all well known, but Yaacov Heller has added new dimensions to their personalities and struggles. The strength of young David swinging his slingshot to miraculously vanquish Goliath, is depicted in every muscle of the unequal combatants, and has become a timely symbol for today. Other works in this magnificent collection of 15 sculptures include: **"Adam and Eve", "Moses Receiving the Law", "Cain and Abel", "The Sacrifice of Isaac", "David and Saul", "Jacob's Struggle with the Angel", "Sampson and Delilah"** etc.

The entire collection is for sale. Preference will be given to institutions which will put the collection on public display.

By appointment only.

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The new minimum wage rates

On January 1, 1979 new Minimum Wage rates will go into effect. Here are the new rates:

	Effective **January 1, 1979
General hourly rate	$ 3.00
Learner, hourly rate	2.90
Construction and Guards at construction sites, hourly rate	3.25
*Hourly rate for persons employed to serve liquor in licensed premises	2.50
*Student, hourly rate	2.15
Ambulance Drivers and Helpers, Weekly Rate	144.00
Hunting or Fishing Guides less than 5 consecutive hours	15.00
5 or more hours whether or not consecutive	30.00
*Room and Board The following maximum rates apply when room and board are included in calculating the minimum wage:	
Room, weekly	11.00
Meals, each	1.15
weekly	24.00
Room and Meals, weekly	35.00

*no change from previous rate.
**the entire work week in which January 1 falls.

You can get more information about the new Minimum Wage rates and the Employment Standards Act by writing or phoning:

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Ontario Ministry of Labour
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The material in this column was supplied and space purchased by the United Jewish Appeal.

A breakfast meeting of the Construction division at Baycrest Terrace, also brought out representation from the Major Gifts department. Shown around the table are: Leo Goldhar, Skippy Sigel, Bill Stants, Llonel Robins, Hy Shhore, Harry Gorman, Harold Lederman and David Kagan.

Milner announces candidacy for CZF presidency

MONTREAL —

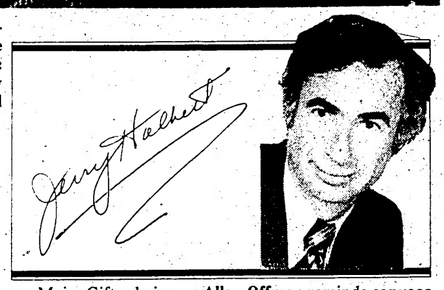
Ben Milner, national president of Herut Hatzoar, said that he will run as a candidate for the presidency of the Canadian Zionist Federation, due to hold elections in Nov. 1979.

Milner made the announcement at a breakfast meeting of the Congregation Shaare Zedek Men's club last week.

CZF president, Phil Givens of Toronto, was first elected in 1972 and is now in the last year of his second term.

Milner, 61, has been national president of Herut Hatzoar for the past three years, and previous to that was Eastern Region president for 12 years.

Ben Milner



Major Gifts chairman **Allan Offman** reminds canvassers that "not everybody is leaving the city during the holiday season. Many of your prospects will be in town and it's a good time to canvass them." Allan's deputy chairmen **Dave Robbins, Harry Gorman, Mark Friedman, Lew Moses** and **Joel Greisman**, will be on the phones during the next few days to impress this message on Major Gifts canvassers.

Major Gifts reports more than 300 cards completed—which is a little less than half of the prospects in the division. However, the total pledged so far this year adds up to more than 75 percent of the total raised by the entire division last year. So you can see that the canvassers are doing a terrific job and I'm confident they will keep up this fast pace.

* * * * *

My thanks to **Cynthia Gasner** for her excellent TV interview with **Harry Rosen** on Project Renewal. Cynthia handles the Chai show on CITY-TV.

The interview was one of several appearances made by Harry Rosen during his recent three-day visit to Toronto on behalf of UJA. Harry, who is secretary-general of the Jewish Agency, discussed Project Renewal with the UJA cabinet, the Major Gifts leadership, Women's Division leadership, Young Adults and with university students.

In all his talks, Harry emphasized that Project Renewal is an opportunity for total participation by the Toronto community in helping solve the serious social problems of Israel. Project Renewal requires a great deal of money—raised through the UJA campaign. But in addition, said Harry, Project Renewal requires the personal advice and expertise of members of our community to make certain the program really works.

As most UJA campaigners know by now, the funds raised for Project Renewal in Toronto will help rehabilitate the residents of two slum areas in Jerusalem: Kiryat Hayovel and Kiryat Menachem. Harry said he will arrange guided tours of these areas for Torontonians who want first-hand information on this mammoth undertaking.

* * * * *

DID YOU KNOW THAT . . . the Jewish Agency, using UJA dollars, provides all travel, transportation and storage costs for immigrants ..om the Soviet Union to Israel.

. . . **and in Toronto** . . . the UJA has allocated $625,000 to provide financial assistance to the Jewish poor of our community.

* * * * *

Shoppers Drug Mart and Top Drug Mart members held a "solidarity rally" on a recent Sunday morning at their head office to pledge their solidarity to the goals of the 1979 campaign.

The weather was terrible that morning and the streets were like a skating rink, but there was a good turnout to hear me explain why substantial increases are required this year—to keep up with inflation and the sinking value of our dollar.

Sheldon Manly, co-chairman of the Pharmacists, tells me that those who attended the meeting increased their gifts by 13 percent and more and he reports that the general canvass is going well.

I met with another group of pharmacists a week later at the Beth Emeth Bais Yehuda Synagogue. Chairman **Leslie Dan** reminded them that "when making this year's UJA contribution, keep in mind the concepts of torah and mitzvah are virtually synonymous for us as Jews." Leslie assures me that this struck a responsive chord and the results so far are very good.

* * * * *

There were a number of new faces to be seen at the first meeting of the Heavy Industry division, held at the Home of **Tom Lobel**, who is co-chairman with **Steven Levy**. On hand was veteran campaigner **Jack Spears**, along with newcomers **Izzy Abrams, Howard Rothblott, Samuel Weinreb** and **Allan Zelunka**.

There was a lengthy discussion on the campaign needs, after which most of the cards in the division were distributed. Looks like Heavy Industry is off to a solid start for 1979.

* * * * *

Where there is a will, you can always find a way, or so it was the other night at a combined telethon of Young Lawyers and Young Executives at 150 Beverley.

One of the canvassers was about to leave because he had to go to synagogue for Yahrzeit. When other canvassers realized there were enough people present in the building to have a minyan, they searched for the appropriate prayer books, found them and proceeded with the service, after which everyone went back to the phones.

* * * * *

Our humble apologies to **Joe Shabes**, overall UJA chairman for B'nai B'rith. In a recent column, he was referred to as "Jack" for some reason. Sorry about that Joe. It won't happen again. At least we got your son's name right!

* * * * *

There's plenty of UJA activity in the Societies and Organizations division. They tell me that **Yona Gazit**, who was guest speaker at a meeting of the Farband of Lithuanian Jews, made a lasting impression on his listeners. "We all loved him," said **Anna Kremer**, UJA chairman. What he told them helped to bring in substantial increases from all the members who were present. Assistant UJA chairman for the Farband is **Sam Rappaport** and president is **Reuben Madesker**.

Sam Lipshitz was a forceful guest speaker at the first UJA meeting of this campaign of the Zion Benevolent Society. All reports from UJA chairman **Max Smith** and the president **Phil Conson**, indicate that it was a successful fund-raising evening.

* * * * *

Until next column. . . .

(Canadian Jewish Congress Archives photo)

AT YOUR SERVICE

Remember when grocery stores were like this one, circa 1915? Ask your grandparents. They'll remember.

Nazi hunter will address large Network conference

TORONTO —

Dr. Charles Kremer, who was largely responsible for the investigation and pending trial in the United States of Bishop John Trifa on war crimes charges, will be speaking to a student group in Toronto on December 28 at the Don Valley Holiday Inn.

Dr. Kremer, a Romanian immigrant to the United States just prior to World War II, spent over 30 years assembling the dossier which led to Trifa's indictment. Trifa is the bishop of the Romanian Orthodox Church in Detroit. This dossier contains detailed information on the activities of the Iron Guard, a Romanian Nazi organization which worked closely with the German SS and which is still active in both the United States and Canada. There have been no prosecutions of persons for war crime-related activities in Canada to date.

Canada, together with a number of other countries, is a signatory of the Geneva Convention of 1949 which committed these countries to seek out and prosecute those accused of "crimes against humanity" committed before and during the Second World War. The Geneva Convention was incorporated into Canadian law by act of Parliament in 1964.

The conference which Dr. Kremer is addressing includes several other speakers who have been prominent in anti-Nazi activities.

The conference is sponsored by the North American Jewish Students' Network, a group composed of university students and young adults in Canada and the United States.

New York ADL has misgivings on placements

NEW YORK —

The Anti-Defamation League of B'nai B'rith has expressed "serious misgivings" over the reported New York City school board proposal to assign new teachers on the basis of residency to achieve a racially-integrated school faculty.

Arnold Forster, ADL's general counsel, based his reaction on published reports that the board of education is proposing to send teachers with addresses in predominantly white neighborhoods to schools in minority areas, and those residing in largely minority neighborhoods, to schools in white areas.

"In our view," said Forster, "this new proposal is not significantly different from the board's prior policy of assigning teachers on the basis of race. By designating certain neighborhoods as 'white' and as 'black' or 'Hispanic,' the board would not only engage in the divisive practice of racial categorization of neighborhoods, but would also attempt, by subterfuge, what they expressly disclaim—to assign on the basis of race."

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-- Ellen and Tubby Cole

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Phone calls made around the world at home for aged

TORONTO —

Tears, nervous tummies and smiles of delight were some of the feelings of more than 70 residents at the Jewish Home for the Aged, during the Chanuka phone calls on Sunday Dec. 17. For the 16th year, Wilson Heights Lodge B'nai B'rith sponsored the Chanuka phone calls, which took place from 1 to 3 p.m.

Luba Heifetz, 75, spoke to her sister Baisa Rudin in Pabrade, Litovskaya, Russia. Bell Canada placed the call to the post office, location of the only phone in this Russian village, so that Mrs. Heifetz could tell her sister all the news on this side of the Atlantic. Aba Vail, 79, calls his sister Genie Chvalevski, in Riga, Russia every year.

On another phone, Yetta Izsak, 83, chatted to her son-in-law Joseph Roth, in Caulfield, Australia, while Karoline Sternberg, 84, grew more and more excited as she spoke to her daughter, Mrs. Julius Holzhacker, in Sao Paulo, Brazil. Fourteen calls were placed to Israel, seven to England and Scotland, and the rest to cities across Canada and the United States.

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sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Vayeshev/ Chanuka 5739
Et achai anochee mivakesh...I am seeking my brothers...

Great men often have enemies — but it helps if they can stifle their opposition neatly.

The brilliant Malbim led the battle against those who were trying to undermine faith in Torah and Jewish tradition.

Once a free-thinking **maskil** asked him, "Rabbi, the Midrash says when Jacob saw dogs were menacing him, he sat down — "Vayeshev Yaakov." But the rabbis also said when a great scholar passes by, one is required to stand up.

"Now I'd like to know, what happens when both a scholar and a wild dog pass by. Should one stand up or sit down?"

Without hesitation, the Malbim answered: "You forget, the rabbis also have a third saying — 'whenever in doubt, go see what people do.' So I have a suggestion. Let's you and I go for a walk, and we'll see whether people stand or sit."

* * * *

More dangerous than any wild dog is wild hatred. When jealousy, rivalry, and mistrust are allowed to seep in, they soon form an unbridgeable ocean between people.

The best way to bridge a gap is by talking things over.

Consider...Joseph was the bane of his brothers. Why? Whenever he saw them apparently transgressing, he would report it immediately to their father Jacob. When he had his wonderful dream of the eleven stars bowing to him, they hated him even more.

Interesting — the Torah says: "Vlo yachlu dabro lishalom...They couldn't speak to him peacefully!"

What was the whole curse that caused them to kidnap him, and brought decades of suffering on the Jewish people? Because they couldn't speak! They refused to communicate, to talk things over, to try to explain. Joseph thought they were impious, and they were afraid he was a new Esau — all because they didn't sit down and **shmooz.**

When a husband has something against his wife or vice versa, they should tell each other right away how they feel. Not to cause pain to their partner, but to heal and bring together. More marriages would hold together if people talked to, not at, each other...

* * * *

Unless a person's marriage is good, everything else turns to ash.

Imagine...when Jacob sent out Joseph to visit his brothers, he said: "Go see the peace of your brothers, and the peace of their flocks..." Why mix in flocks of sheep with the peace of the brothers?

But it teaches...when the brothers are happily married, when they are content at home, their livelihood is also at peace. They have the peace of mind to develop their business, and the peace at home to enjoy the fruits of their labor.

After all, doesn't it say in the Song of Songs: "I am like the tents of Kedar, the Curtains of Solomon..." What do Solomon's curtains have to do with the black tents of Kedar?

But it shows...a lot of homes are beautiful with curtains and carpets, you walk in and have to catch your breath from the beauty of it all — but unknown to outsiders, there is the gloom and darkness of Kedar there. Husband is tired of wife, wife is constantly needling her husband. There's no joy from all this beauty. There must be love.

There's no better friend than one's own husband or wife. Once a couple were married for ten years and could have no children. They decided to separate. Before the divorce, the husband and wife made one last feast. He remembered how kind she was and told her: "You can take one precious gift from my house as a parting token."

The next morning he woke up, and found himself in his wife's new home. "You are the most precious gift of all," she told him. We must keep our marriages together." Shabbat Shalom.

Tune in to Torah on the Air with Rabbi Gottesman on Keeble/York Cable Sundays at 6 p.m., Wednesdays at 8:30; Willowdowns Cable Mondays and Wednesdays at 8:30 p.m. Tractate Megillah.

Reddy Roadster, sweat pouring from his flanks, comes in first at Greenwood [top]. Cohen, friends bask in victory.

Showing how to make money is one of the main functions of horse trainer Conrad Cohen

By MURRAY MALKIN

TORONTO —

One of this year's most successful trainers on the Ontario racing circuit has been Conrad Cohen, who makes his headquarters on the back stretch of Woodbine Race Track.

Cohen, 44, has been training thoroughbred horses full-time for 13 years. Before that it was only a hobby, a diversion from his work in the family's cosmetic manufacturing business. But the smell of horse flesh captivated him and he gave up his career as an industrial chemist. "The family business could manage without me."

The life of a trainer is often said to be the best in the world, but, of course, the people who usually say that are trainers, owners, jockeys and others who "hang around the track."

Long hours are usually as tough on the family of a trainer as they are on the trainer, but this year Cohen made a small investment to make his wife Susan a little happier with his long hours away from home.

"I have a lot of horses in my stable owned by women," Cohen says. "And my wife started getting jealous. She wanted to own a horse, too. I looked around for a horse and I bought Reddy Roadster for $2,500 and gave it to her.

"I was pretty skeptical at first about the quality of the horse because I picked it up for such a low price. But this past year, Reddy Roadster won $25,000. So I guess it's a nice present."

Reddy Roadster had quite the Jewish connection in many of its races. Cohen was the Jewish trainer, Susan Cohen was the Jewish owner, Lorrie Katz was the Jewish jockey and the colors of the Cohen stable were a white Star of David on blue cloth.

There were a few other horses he trained this year that also helped Cohen cash winning purses. In all, he had 43 winners, "20% of the races my horses were entered in. That's not a bad record for a barn with only 15 horses. There are a lot of barns with 100 horses and they don't win that often."

Horse flesh connoisseur Conrad Cohen

Cohen obviously likes to see those horses come past the finish line first, because, as the trainer, he gets a percentage of all prize money. A share of the purse is paid to Cohen on top of the salary he's paid to train the horse on a day to day basis.

"On the average, it costs $20 to $22 a day for the trainer, food, and barn. On top of that there is the charge for shipping, blacksmith services and the veterinarian. But I try and show people how to make money with their horses; of course, I don't offer any guarantees."

Cohen advises people who want to get into the racing game to know how much they're prepared to invest. "Most people hope for the best. They think their horse can do it all, but they're dreamers. You've got to be a realist."

Another point is that "you don't have to be a millionaire to own horses. It's no longer the sport of kings."

Each horse that Cohen trains gets about one hour of attention daily from Cohen, a groom, a hot walker and an exercise boy.

One thing which Cohen doesn't do at the track that a lot of people do is bet heavily. "I can go for a week and not bet. And then when I do wager, it's usually for $2. I'm in the horse business because I love horses, not because I'm a gambler.

"Racing horses is one thing," he continued, "gambling is another."

Cohen says that his mother takes all the credit for his success as a trainer because, when he was a child, she used to take him horse-back riding to Hyde Park. "She really let that be known in 1973 when I trained the Canadian horse of the year."

Film producer lives for art and religion

By MEL SOLMAN

MONTREAL —

His casual Bohemian appearance is deceptive.

Award-winning film producer Pierre Lasry leans back in his chair, glosses over 10 productive years at the National Film Board and initiates a discussion on Judaism and his personal philosophy of Jewish art. His beard, it turns out, has religious significance, while his Dylan cap functions as a yarmulke.

"Judaism," notes the 40-year-old native of Morocco, "is the way of looking at the truth, which I prefer. The way of examining truth in the Western world is to travel far and wide. The Jewish way is to sit down, have a little food, engage in thought and study. There is respect for authority, but absolutely no respect for dogma."

It's only his opinion, he continues, but there are really few Jewish artists in the world. Choosing his words carefully, Lasry stresses Jewish art must be a life-affirming process with a purpose: "Jewish art has to show three main qualities — involvement in the survival of the Jewish people, the Jewish tradition and the Jewish homeland. That definition would exclude the majority of Jewish artists today. It excludes me as well."

Lasry's films, while secular in theme, reflect an abiding concern with social change and social consciousness. In 1969, **Mrs. Case**, one of a series of films he made on the status of women in society, won the Canadian Film Awards' best cinematography prize. The film triggered a change in federal custody laws which had permitted children of a sickly single parent to be forcibly placed in foster homes.

Lasry spent two years in the early 1970's editing extensive film footage of day-to-day operations within Steinberg's upper corporate echelon. The end-product, the six-part series **Corporation**, was also the recipient of several film awards. Lasry's latest film for the NFB, **Healing**, deals with the advocates and detractors of faith-healing. It has been purchased by both the CBC and the American Public Broadcasting System for release next year.

It turns out, however, that Lasry's stern exclusion of himself from the ranks of "Jewish artists" is not entirely justified. He is currently engaged in a project designed to capture rarely filmed moments of Jewish ritual and tradition. Striking among these is what he calls "the magic moment of Havdala."

As an Orthodox Jew, he is compelled to be a cinematic tight-rope walker struggling to achieve a balance between filming Jewish ritual and desecrating it. Major Jewish festivals bring with them obvious restrictions for the film-maker. He is only able to attain a partial glimpse of Shabbat. "If you want more," he adds philosophically, "you must experience shabbat yourself."

Lasry was recently permitted to bring a film crew into Lubavitch headquarters in New York to capture what he describes as "miraculous" footage. We were not terribly welcome by the mass of Lubavitchers," he recalled. "It was a little like being at war. For them, Jewish art is putting on tefillen, not film-making."

Born in Casablanca to a mildly observant Sephardi family who came to Canada in 1956, Lasry showed noticeable talent in the arts, particularly sculpture and drawing, long before his arrival in Montreal and his exposure to film-making.

In 1960, while attending City College in New York, he founded his own film company and as its producer recieved several prizes for feature films at the Cannes and Venice Film Festivals. At 23, he was considered to be one of the youngest film producers in American history, although not the most successful. His films, vary ranging in cost from $200,000-$300,000, did not yield him much income.

When the Vietnam War accelerated significantly in 1968 and it seemed likely he would be drafted, he discarded his U.S. landed immigrant status and returned to Montreal where immediate projects were available to him at NFB. His series of films on women in the late '60s, just as the women's movement was gaining momentum, seemed to reflect his uncanny knack for choosing cinematic subjects slightly ahead of their time. His film on the urban destruction brought about by city developers was completed in the mid-1970s just as the public at large was turning its attention to this issue.

Pierre Lasry

What he defines as a Jewish artist is a very narrow definition. "Few people make it. Shmuel Agnon makes it. Isaac Bashevis Singer makes it. Roth doesn't. He's a phenomenal writer, but **Portnoy's Complaint** is a Jewish novel on a Jewish theme which has nothing Jewish in it.

"Chagall is a Jewish artist in the sense he shares something with me and makes me want to connect to my tradition as a Jew. What there is Jewish in Chagall is that he marvels at his own Jewishness and that marvelling, is want to share with him."

Orthodoxy is a relatively new dimension in Lasry's thinking. "I looked everywhere. I tried everything. My interest was stimulated by Reconstructionist Judaism. Because they question everything, I questioned even them and returned to my own family's form of Judaism, that of the Sephardim.

"A whole part of my search involved 'give me, give me, somebody, please give me.' You eventually discover that when you yourself are busy giving you are receiving as well."

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For author Harry Henig...

Books release painful memories

Harry Henig, author of 'Orphan of the Storm'

By VIVIEN SHARON

TORONTO —

Harry Henig carried around a lifetime of painful memories until he took to writing them down close to five years ago.

"It was the only way in which I could pour out all the accumulated years of pent-up emotion," confesses 69-year-old Henig, who has since written two autobiographical accounts of his struggle against abject poverty, and his determination to survive and succeed in an unknown land, Canada. Admits the author candidly: "I just started to make notes, and before I knew it, it spilled into a book."

Henig is an articulate, reflective man who has aged gracefully despite time, which has been unkind to him. His thin, grey hair is swept meticulously off his high forehead, framing a narrow face and penetrating eyes. As he talks his hands move to and fro, coinciding with his lips that occasionally break into a smile.

Life for Henig the child was bitter. He grew up isolated from the world, in Rypiana, a tiny village tucked among the Carpathian Mountains of Eastern Europe, in which each day was riddled with poverty and war-instilled fear.

Even though his father immigrated to New York with the hope of making his fortune and sending for the family, like many others, Henig's childhood passed before this was possible. To survive, his mother, brother and sister transported loads of dung on their backs. At the age of five, he remembers peddling cigarettes to peasant families.

Determined to make a better life for himself, he immigrated to Canada in 1927, at the age of 18. Life alternated between lean years on his uncle's farm in Hirsch, Saskatchewan, some time spent in New York fighting a lawsuit to recoup family assets from a dishonest partner, and then settling down to married life in Winnipeg during the Depression.

Years later, Henig, and his wife, Fanny, established a successful retail ladies' wear business in Toronto, and raised their two daughters, Sheila and Louise.

What was the driving force that kept him going? "Our unswerving faith," he responds emphatically. "It was like a spiritual antidote." Adds Henig: "My wife was greatly responsible for the faith implanted in me, as well as my Chassidic roots."

He was the grandson of a Chassidic rabbi. Despite his desperate boyhood, he was spiritually imbued by a caring mother who wanted to perpetuate the Chassidic tradition in her son, hoping that some day he, too, would become a rabbi. But that was not destined to happen.

Even though fate carried him in other directions, his saturation of Chassidicism remained firmly implanted in his way of life. "During the Depression," reminisces the author, "I travelled for days on end, just eating eggs and bread, in order to avoid meat."

Due to the fact that Henig lacked the influence of a father during his formative years, he openly admits suffering deep anguish and embarrassment as a child. He also developed an inferiority complex as a result. "I was emotionally wrought, and very jealous of other children who had the companionship and direction of a father. In the old country, even though I had a mother, I was considered an orphan. It was very sad," laments Henig.

But, the overriding blow came in 1961, when his business was reaching its zenith. His wife, Fanny, suffered a debilitating stroke that came suddenly, and then lingered for 12 years. She died in June, 1973.

For Henig, widowhood has been traumatic. To fill vacuous days and continue with a meaningful and giving life, Henig sat down and wrote his first book, **Orphan Of The Storm** (Pitt Publishing), a 177-page autobiography depicting the tenacity of a man's spirit as it faces overwhelming odds. The serious tone is juxtaposed against rich Yiddish humor from rabbis, English literature and Harry Henig's own repository of life experiences.

The art of salesmanship, filtered through his own business ventures over some 40 years of selling commodities, is the main focus of his second book, **I Sold Myself A Dream** (Exposition Press), released earlier this year. A screenwriter is currently preparing a script for a feature film, based on his book.

His autobiographies were selected by the Canadian National Institute for the Blind to be recorded on cassettes and printed in braille for distribution to institutes for the blind throughout the world.

Henig, who is still a vibrant and agile man, is now at work on his third book, a novel. He grimaces when I ask him about retirement. "It is the worst thing in the world. You are thrust into the hinterlands to deteriorate. It is the beginning of the end."

OMISSION

In a recent article about Sid Brail, executive director of the 'Y', we omitted the fact that a fourth of funds to the 'Y' comes from Congress and the United Way.

Maimonides names chair for Rubenstein

TORONTO —

Maimonides College has announced the establishment of the Herschel Rubenstein Chair of Talmud.

Rubenstein has been instrumental in founding many of the leading institutions of Jewish learning in Canada, the United States and Israel, including Ner Israel Yeshiva College of Toronto, Bais Yaakov High School and Teachers' Seminary of Toronto, the Telshe Yeshiva of Cleveland, Ohio; Lakewood Yeshiva, Lakewood, N.J.; and Kollel Esh Dat, Israel.

The first incumbent of the Herschel Rubenstein Chair of Talmud at Maimonides College will be Rabbi Moses J. Burak of Toronto, who has devoted his life to Jewish learning, education, communal and charity work and is presently spiritual leader of Beth Jacob Synagogue of Toronto and chancellor of Maimonides College. He is the author of learned works on modern history from the vantage point of Torah Judaism.

Maimonides College, established as a degree-granting institution in 1969, is presently offering a BA program in Jewish and general studies in Toronto, Ottawa, London, Kitchener, Hamilton and other centres in Ontario.

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--Martin and Penny Offman

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Liberating the city of Jerusalem present day cause of celebration

By MICHAEL ZIMMERMAN

JERUSALEM — Chanuka celebrates the spiritual and military victory, 22 centuries ago, of a few faithful Jews over their assimilationist brethren and the many Hellenist Syrians of the Seleucid Empire.

The long guerrilla war of the Jews—initially for religious freedom, and later for national liberation—erupted following Seleucid decrees forbidding upon pain of death the observances of Judaism. The Holy Temple in Jerusalem was defiled. The Sabbath was systematically desecrated. The ritual of circumcision was prohibited. Torah scrolls were burned. Jews were forced to worship pagan idols and to eat forbidden foods, or be tortured to death. The object of the Hellenists was not religious conversion, but rather the utter suppression of Judaism.

The most direct cause of the war was the Hellenist profanation of the Temple in Jerusalem, linked with the efforts to eradicate Jewish religious practices. The Temple, symbolic centre of the Jewish nation, and focus of the people, was turned into "the abomination of desolation" (1 Maccabees 1:54).

Licentious pagan rites, involving prostitution, were carried out within the sacred enclosures. The sacrifice of pigs on the altar was institutionalized, with the blood being sprinkled in the holy of holies. Thus were Jews outraged, and thus were they roused to action.

Jerusalem's liberation and the cleansing and rededication of the Temple was the primary goal of the Jews in their war of liberation. The central motif of Chanuka today is celebration of the inspiring political-military event after four years of warfare in which Jerusalem's heart—the Holy Temple—was liberated, and the religious moment in which the Temple was reconsecrated. When the Temple was reoccupied, there was only enough oil to light the menorah for one day and it lasted by a miracle for eight days, until the supply could be replenished. The war for independence was to go on for 25 years before the Seleucid Empire, largely composed of Hellenized Syrians, withdrew in defeat from Judea.

The Maccabee period witnessed martyrdom on a mass scale for the first time in history. The spiritual and fighting resistance of the persecuted Judeans has served as inspiration to both Jews and Gentiles in each generation since. Monuments built in the Middle Ages honoring Judah Maccabee are found in Europe. From the days of the Seleucid Hellenist-Syrian oppression, martyrdom became a hallmark of Judaism, and soon after (two to three centuries), early Christians drew directly upon this Jewish source when they as well as Jews were persecuted by the Romans.

Religious offshoots of Judaism today—Islam no less than Christianity—as well as Jews themselves, are indebted to those men of Judea who fought under long odds, against imposed conformity and debasement so long ago. Without Jewish success when Judaism was so sorely menaced by Hellenism, monotheism may well have perished.

The Jewish nation and religion was tried, tempered, and strengthened by its fierce confrontation with the despotic Seleucid Empire. The later development of Judaism and its consequences for world history was insured by the resistance displayed and successful struggle of those Jewish inhabitants of tiny mountainous Judea in that fateful first decade of their war for freedom, in the 2nd century, BCE.

World Zionist Press

Dorothy Sholchet, the national president of Canadian Women's ORT, welcomes David Ariel, Israeli consul general [left], and Joseph Harmatz, director-general, ORT Israel, to Oneg Shabbat held recently in the city. ORT's programming in Israel has increased.

PERC clinic helps sufferers of psoriasis

By SHELDON KIRSHNER

TORONTO — They call it the "heartbreak disease". It is physically and psychologically disabling and nearly one million Canadians of all races and creeds suffer from it.

It is psoriasis, an unsightly skin disease often mistaken for leprosy in the Middle Ages.

Dr. Ricky Schachter, president of the Canadian Dermatological Association, has more than just a passing acquaintance with psoriasis. As head of Women's College Hospital's Psoriasis Education and Research Centre (PERC), she knows the anguish of the affliction named by the Greeks centuries ago.

PERC, which offers a structured educational and treatment program to sufferers of psoriasis, was established in 1976. It is funded by Women's College Hospital, the Atkinson Charitable Foundation and the federal government.

But PERC, upon whom so many depend, is in financial trouble these days and Dr. Schachter is worried it may close for lack of funds.

Dr. Ricky Schachter

"We need additional funding to grow," she says. "There's a threat we may be forced to close. We need support for survival and growth."

She says the closing of PERC would be a setback for anyone suffering from a chronic and/or recurrent disease. "We consider it a model for the treatment of chronic and recurrent disease," she explains.

At best, psoriasis is a frustrating and uncomfortable disease. At worst, it is a humiliating, disfiguring and sometimes crippling problem that can turn its victims into unemployable recluses.

Contrary to myth, it is not contageous or a type of cancer. Psoriasis usually first appears between the ages of 10 and 40, but no age is exempt. Usually, the earlier in life it starts, the more severe it is likely to become eventually. It tends to run in families.

"The impact of psoriasis on a person's life can be disruptive, and the impact on the community can be extensive, considering cost of medical care, loss of services and cost of providing unemployment or welfare benefits," Dr. Schachter, scion of a pioneer Prairie family, explains.

There are several types of psoriasis, characterized in general by red patches of roughened skin topped by fine, silvery scales. It can be mild, with one or more patches, or widespread, with sore, itchy, flaking, scaly skin combined with painful arthritis of the joints.

Psoriasis has no cure and since it is not due to a nutritional lack or excess, neither special diets nor vitamins, enzymes, herbs, liver extracts, wheat germ or amino acids supplements are reliable treatments.

What does help is climatotherapy — lots of sunshine and low humidity. At PERC, standard medications such as tar and anthralin, as well as ultra violet light, are used to control the disease.

PERC has day and night clinics, and its patients range in age from 12 to 73. They learn about the nature of their disease, action and application of medication, factors which may trigger a flareup, sun exposure and general health information.

It is staffed by a dermatologist, nurses, secretary, medical photographer and a medical researcher. Input is provided by the hospital staff. Dr. Schachter claims PERC is unique in Canada.

Referrals are made by dermatologists or family doctors.

Dr. Schachter was born in Melville, Saskatchewan and studied at the University of Saskatchewan. She received her medical degree from the University of Toronto in 1943. An associate professor of medicine at the U of T, she has contributed to many scientific journals.

Her brother, Sol, is a well-known leader in Canada's Jewish community.

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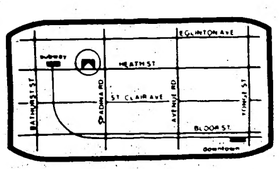

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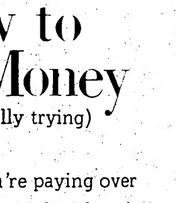
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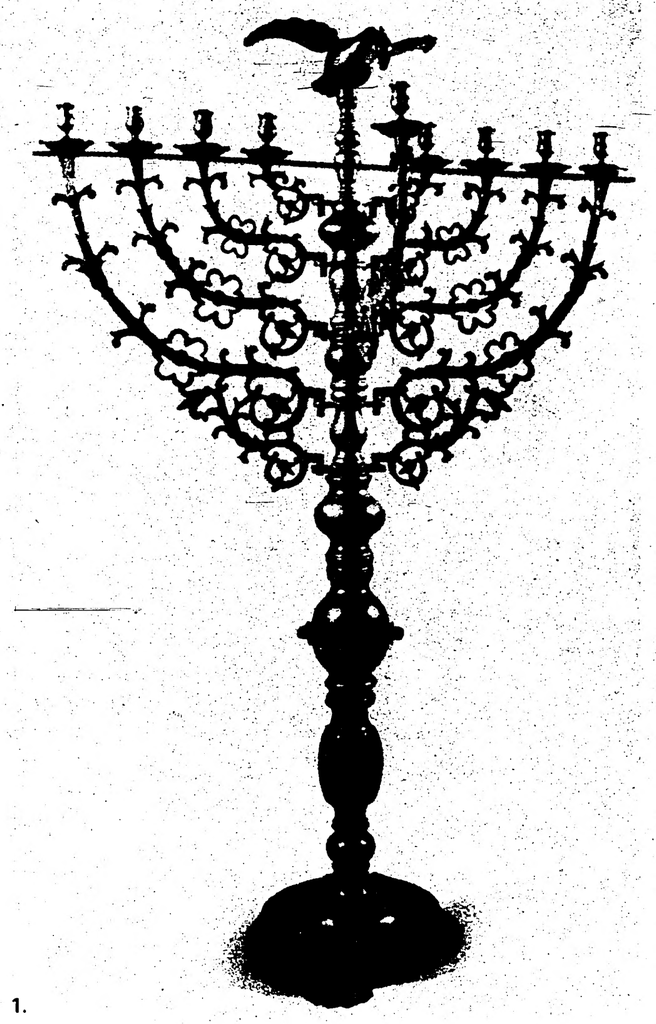

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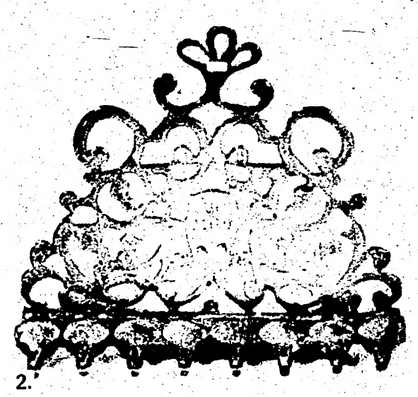

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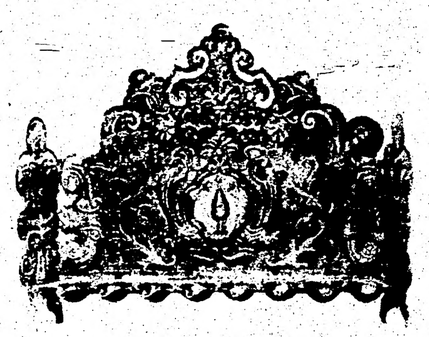

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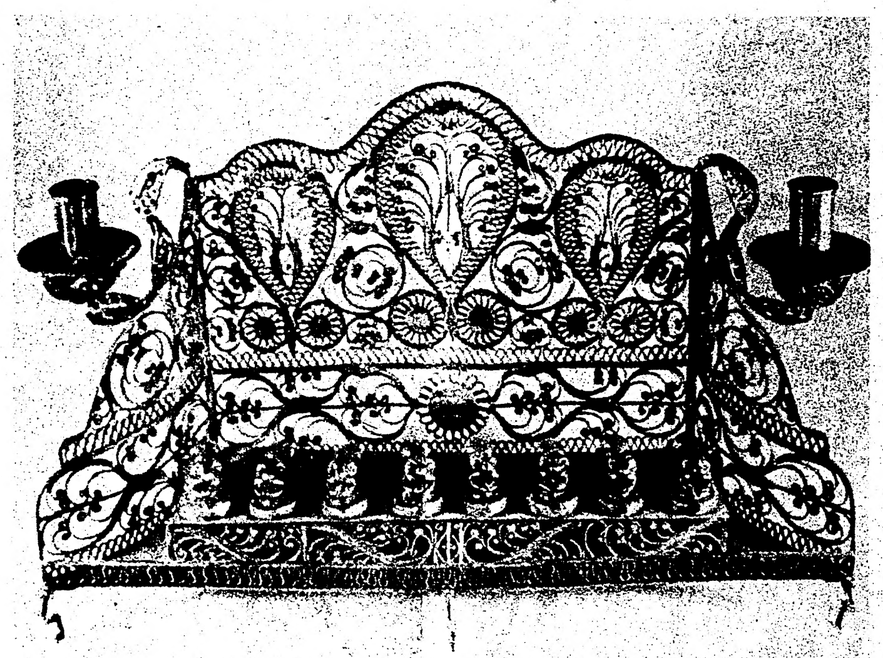

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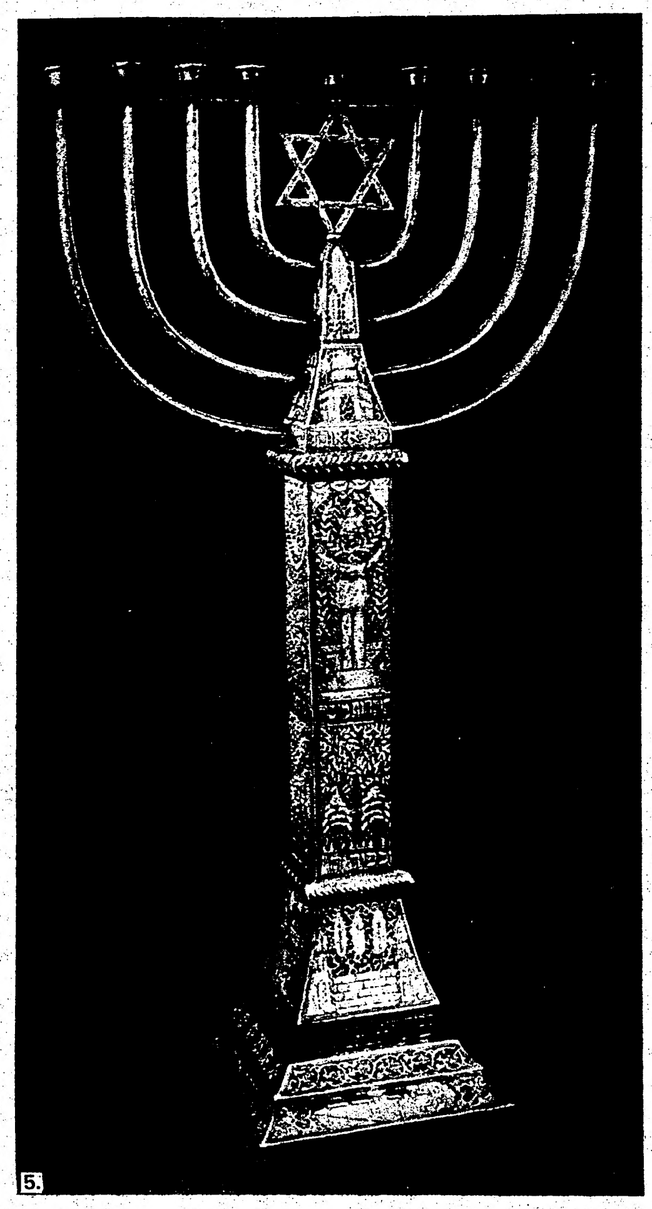
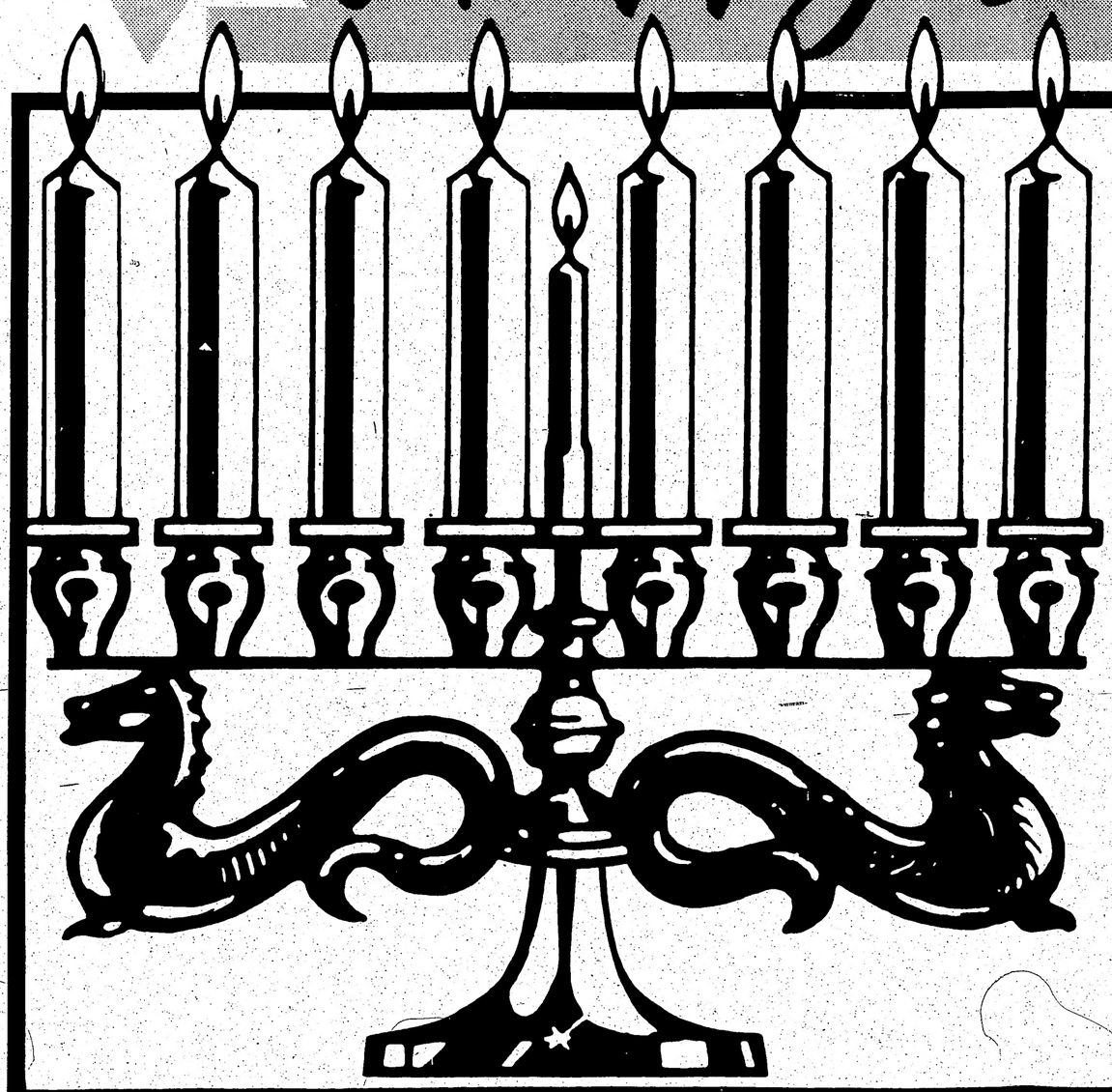


5.

Chanuka lamps down through the ages present a variety of styles. (1) This one was engraved in brass in 18th century Poland, while (2) was made of engraved cast bronze in Italy in 1623. (3) comes from Prague, 18th century and (4) cast in filigreed silver with holders for Sabbath candles, was produced in the Ukraine sometime in the 18th century. (5) a combination of copper and silver frets with brass, depicts Temple site and 10 Commandments with biblical verses. It was manufactured in Damascus in this century.

Happy Chanukah



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Soldiers aren't what they used to be

By DAVID BIRKAN

TORONTO —

Al La Bell folds his arms over his stomach—a by-product of his successful campaign to stop smoking—and allows the smile of a cherub to illuminate his pink, closely shaven face. He is thinking of how many more wars he can arrange, how many more companies he can pit against each other and how many more tanks and cannons he can field for his handsomely paying clientele.

La Bell is a warmonger, of sorts. For an ever-increasing clientele, Jews among them. La Bell procures the material and personnel required in their war against assembly-line entertainment, inflation, and the plummeting standards of finished goods—the grey mediocrity of contemporary amusements.

He is not alone, of course. Dealers in resurrected lead soldiers and steel war toys from Spanish cannons to post-World War II Dinky tanks are springing up all over the city in this era of nostalgia. But La Bell, who has been delving ever deeper into the field for four years now, is one of the few who counts among his clientele doctors, lawyers, corporation directors, and businessmen.

"There are many influential people buying what you'd call 'toy soldiers.' Most of them are adults, many middle-aged or older. Nostalgia plays a large part in the soldiers' appeal, I think.

"When they were first put out by a company like Britains for example, 30 or 40 years ago, they were available in toy and department stores for about five cents apiece. They were of lead, hollow-cast, and made to be handled by children. They had a high mortality rate. Most were destroyed in the playing. The survivors, in either the original paint job or slightly touched up, sell for five dollars a piece and up, depending on their state."

(Ben Lechtman photo)

Al La Bell, a 'warmonger of sorts' according to David Birkan, examines one of the figurines he sells in his shop.

La Bell holds up a fading red and black cardboard box, about the size of two sandwiches end to end. The original price, $4.50, is scrawled in ink in one corner. "Look at this," he says. "It's one of Britains' historical sets." He opens it. Attached to their slots by little rubber bands are nine lead knights, three of them on horseback, each a little over three inches high. "The set was put out in the late '40s. Now, I had an offer of $90 for it."

As well as resurrected toys, brand-new model soldiery is also available for the connoisseurs. Often hand cast, these diminutive figures, mostly half the size of the toy soldiers, are literally works of art. "The new model soldiers are intricately detailed. They are hand painted, faithful to the original uniforms right down to details of braiding and insignia. People make a living just by painting these things." Not surprisingly, these are not meant to be toys. Such micro-models of Wellington or Blucher can be purchased for $20 and up, each.

"Toy soldiery was in its heyday just before World War I," La Bell explains. "Uniforms were colorful and brilliant, a joy to reproduce. Companies like Britains would cast a complete set of a country's military and flood that country's market with it. Business was booming.

"But modern warfare, with its drab khaki covering the soldiers of all sides, really ended the general fascination with toy soldiers. Companies devoted the bulk of their production run to barnyard and zoo animals, cars, trucks, and similar things. Old-style grenadiers, riflemen, or hussars were phased out, except for expensive specialty runs," says La Bell.

The few khaki toy figures still produced in lead received their death blow in the '60s, when British legislation severely restricted the use of lead in toys. Plastic figures roared in to meet the children's needs.

"And that's why the metal soldiers cost as much as they do."

La Bell notes that the number of Jewish collectors is increasing in the same or larger proportion as the overall increase. "I think the Arab-Israeli wars have had something to do with it," he says. "Until the late '40s, most Jews did not think as a group about armies and battles or had forgotten their great potential in this field. During both world wars, Jews were drafted and fought with everybody else. It was only the War of Independence and its succeeding battles that proved to the world and to the Jews that we had it in us, too."

La Bell points out that Jews have been fierce fighters throughout their long history. He suggests an interesting line of cast models might be made of Jewish warriors and their dress over the 3,500 years since the Exodus.

La Bell hesitates to name any Jewish collectors, but mentions that one individual has advertized several times in The Canadian Jewish News for an entire collection of Britains toys. A week before this article was written, three entire dioramas—individual battle scenes with personnel, weaponry, and landscape—were bought on the spot from La Bell's show window by a Jew on a shopping trip from Barrie. And the list goes on. . . .

La Bell, whose father Isadore used to own and run the delicatessen now known as Switzer's, came into the war models business by way of his drapery and design practise. "I was asked to outfit a complete den. To everything else, I added some old toy soldiers. One thing led to another, and pretty soon I had a solid clientele. If this keeps up—and I don't see why it shouldn't — "La Bell's Interesting Things" is going to be my sole vocation and avocation."

Israeli consul, David Ariel, was guest at Women's ORT inaugural drive held recently. From left: Bertha Dermer, president, Toronto Women's ORT; Chahine Levine, hostess; Daliah Ariel, and Libby Zimmerman, ORT VP.

Concern voiced for Iran Jews

By MIRIAM CHINSKY

TORONTO —

Toronto Women's ORT membership drive inaugurated a series of gatherings to be held every six weeks in various houses, each featuring the decor of a country where ORT schools are found.

Hostess for the opening was Chahine Levine, originally from Iran, who expressed concern for the Shah and Iranian Jewry.

Ms. Levine explained, as the Shah goes, so goes the fate of the 80,000 or more Jews as well as the other minorities in that Moslem country of three-and-a-half million.

She suspects undercover manipulation by George Habash and Yasser Arafat, as well as Communist instigation, and fears a massacre should the Shah be deposed. She asked everyone to pray that he continue in power.

Her mother, a brother and sister-in-law had just fled to Jerusalem the day of the luncheon in the last three seats of an El Al plane departing Teheran. A brother who is of military age, remained behind.

Her mother had founded Women's ORT in Iran, and her uncle formed the men's division.

Some Jews she says, have already left Iran carrying only a single suitcase. They must start all over again. "The person who has a trade, a skill, such as ORT teaches, will find it much easier to get into another country and to find work, than one who was just well-to-do."

Letter to the Editor

Foster homes

Regarding the article of Nov. 30 "Two foster boys need Jewish home." The CJN should be commended for taking the time and allowing the space to publicize the needs of the community in relation to Jewish foster homes.

The article quotes Perry Romberg of the JFCS as saying that the boy "J", has been in a group home in northern Ontario for the past eight years. This child in northern Ontario must certainly be in a Gentile institution. How can Jerome Diamond, director of the JFCS keep on claiming, (as he most recently did at a public meeting at Shaarei Shomayim Synagogue last month) that there are no Jewish children in non-Jewish homes? His own agency contradicts him.

May I suggest a thorough research into the files of the JFCS and the Children's Aid over the past 20 years. Then let Jerome Diamond, in a spirit of frankness and honesty, make the community aware of where there are Jewish children in non-Jewish homes and institutions in Ontario today.

Mrs. Ethel Weiss,
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SHARING HIS OIL WITH NEIGHBOR

By RABBI S. KOROLNEK

The Temple once stood on the site of the Dome of the Rock, now a holy place for both Jews and Muslims.

CAMBRIDGE, Ont. — The Chofetz Chaim in the Mishnah Berurah rules: "And if a man has just enough oil for the eight days of Chanuka so that he could kindle each night an additional light and his neighbor has none at all, let him share his oil with his neighbor even though as a result of it, he will be able to kindle only one light on each of the eight Chanuka days."

Here the Sage of Radun by his wise halachic ruling offers a desperately needed guideline for those of our generation who are confronted with an agonizing dilemma as to whether to keep all of the oil for oneself and add another light each night to his Menorah in keeping with his desire to perform the mitzva to the very best of his ability, or whether he should share the oil with his neighbor and help him banish some of the darkness, religious illiteracy and Jewish complacency from his own home. Quite understandably, those in our ranks who from their very early childhood have been exposed to the majesty of Torah living and Jewish observance are eager not only to preserve their spiritual status quo but even to enhance it by insulating themselves from the general community.

But one can hardly ignore the extraordinary challenges which confront Jews of the post-Auschwitz era and the Six Day War euphoria. On the one hand, we are witnessing one of the greatest miracles in our history, the Messianic reawakening of our Soviet brethren and the impressive inroads which the Torah way of life is making among an ever-growing number of our youth.

On the other hand, we cannot ignore the frightening defection from our ranks of the estranged and the culturally disadvantaged amongst us. In alarming number, they are being attracted to witchcraft and the pagan sensuousness. These are the young people who were denied the precious advantages of the authentic Jewish lifestyle by their parents and also by synagogues and temples which paid more attention to memorials and yahrtzeit plaques than to a disowned Jewish child.

When the famed Maggid of Dubno was asked by the Gaon of Vilna: "I am told that you are a famous Maggid who can speak to the very hearts of those who listen. Now from time to time, I am in need of admonition. Therefore, I beg of you, give me a lesson in Mussar (ethics) for I need it badly."

Dumbfounded, the Maggid asked for a few minutes grace. How could he, the country preacher, from Dubno, presume to lecture the most eminent scholar of the age? Was it his place to attempt to move the heart of so great a man? In the end, he gathered his courage and began: "In this week's portion of the Torah—Vayera—we read that G-d said to Abraham, 'If there are only 50 righteous men in the midst of the city of Sodom, I will save her.' Now what does the Torah mean by explicitly mentioning the midst of the city? The Lord says, 'It is not pleasing to me to see righteous men living in seclusion and poring over my sacred teachings in the privacy of their homes without taking any notice of the troubles and sorrows of their neighbors. I need men who are outstanding, but who will not stand apart from their neighbors. I need men who will live in the very midst of the city, not only in body but also in spirit, who will devote their energies to being a good influence on their fellow men and who will work to the end that the entire community shall live in keeping with My commandments."

The Gaon sadly nodded his head for the reprimand that found its mark. He knew that he did not readily mix with others and had taken little interest in the affairs of the community. This was part of his greatness, but it was also a grave weakness for a man of his stature. And the venerable Gaon of Vilna bowed his head and shed tears of genuine repentance.

In our time, officers of a Hebrew school cannot ignore the responsibility and the opportunity of exposing more and more of our youth to Torah learning and Torah living. Quite true, there is an element of risk. The newcomer with his meager knowledge and un-Jewish lifestyle may even weaken the firm commitment of his classmate who had the advantage of an early start. The parents of the newly admitted student, with their distorted views of Judaism or no views at all, may not strengthen the spirit and the enthusiasm of the yeshiva PTA. Yet as the Chanuka Halacha teaches, we must occasionally deny ourselves the understandable sense of security of being a Mehader Min Hamehadrin so that our neighbor may also become involved in our Torah way of life.

Likewise is the case of the observant businessman or professional with a yeshiva background who prefers a better shul or shtibel as his place of worship. Quite understandably, he may achieve a higher level of kavana, or spiritual ecstasy, while praying together with people of his own background. Yet, if this ben-Torah would realize how much he could achieve by remaining in the synagogue and upholding his own standards among his religious underprivileged brethren, he would think twice before abandoning the shul.

Can one possibly assess the potential good which his own background and enthusiasm could cause among the other worshippers?

Elie Wiesel in his **Soul on Fire**, relates how one day the Guerer Rebbe decided to question one of his disciples: "How is Moshe Yaakov doing?" The disciple didn't know. "What!" shouted the rebbe, "You don't know? You pray under the same roof with him, you study the same texts, you serve the same G-d, you sing the same songs, you dare tell me you don't know whether Moshe Yaakov is in good health, whether he needs help, advice or comforting?"

The very origin of Chanuka, historical and religious, pleads with us for an involvement with maximum effort. Rabim B'yad Meatim, Utmeim B'yad Tehorim—"the many in the hands of the few and the contaminated in the hands of the pure"—is indicative of the fact that, however serious the obstacle may be and however remote the chance for achievement, as long as there is left even a small cruze of oil within the sanctuary of the Jewish heart, we can kindle a new light which will last beyond the meager supply of that which is pure and that which has the stamp of the high priest. In other words, Chanuka is an optimistic and resolute call to us not to be swayed by facts and statistics, but rather by the intrinsic value and the timeless truth and relevance of the heritage which has been entrusted to us for transmission on to others.

The very concept the mitzva of Pirsume Nissa—publicizing the miracle—is a plea for unification in spiritual needs and religious yearning.

Thus, especially in the case of Chanuka, the Halacha demands that we upgrade the level of observance of our neighbor and our fellow Jew.

In these days of gloom, as the world lives under the dark spectre of war and annihilation, the Jew lights his Chanuka candles hoping and praying that others will follow suit and learn the lesson of Chanuka which is in its own way a prescription for peace.

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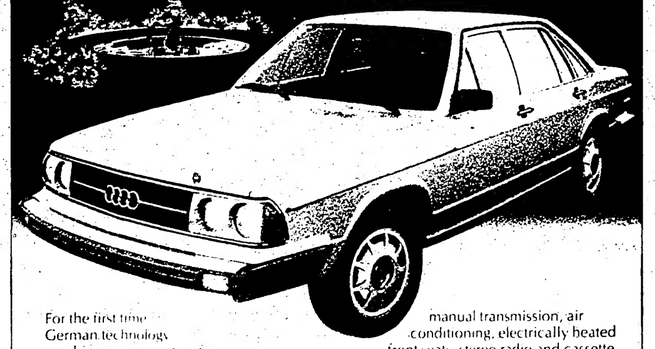
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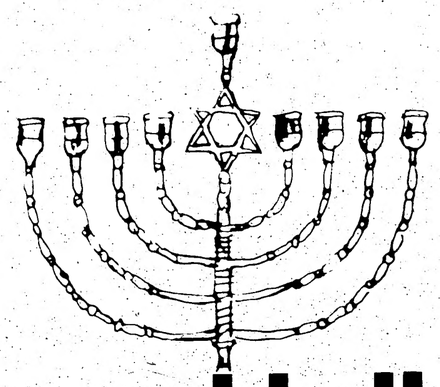
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Travel

A great miracle happened here

Jerusalem sets ultimate stage for Chanuka

By SHMUEL HIMELSTEIN

JERUSALEM —

Well, we're at that time of year again. The children are all getting their presents, the candles are burning brightly, and we have the delightful little children's choirs coming over the air to put us in the proper mood of the holiday season.

No, we're not talking about Christmas. For those of us who now live in Israel, all those sights that were so indicative of the season don't exist. To find a Christmas tree often means traveling to East Jerusalem or possibly Bethlehem. Being within less than 10 miles of the birthplace of the savior of the Christian faith, we find little in Israel to remind us of the special significance of Dec. 25. In fact it is more likely than not that we will pass that date without even having realized that it has come and gone.

Living in Jerusalem means knowing Chanuka is here. It means driving down the road at night and having the children compete to see who can count more Chanuka candlesticks—and knowing in advance that on the short trip from one suburb to the next, a distance of less than two miles, the children's tally will go into the hundreds.

Living in Jerusalem means hearing that the Israeli parliament, the Knesset, adjourns at candle-lighting time to the Knesset restaurant so that all the parliamentarians and their aides might do the candle-lighting together, and then join in in a communal singing of the traditional Chanuka song **Ma'oz Tzur**. In fact a wag who was present at the singing was heard to comment that he was glad to find the members of the Knesset in harmony at long last.

Chanuka in Israel means that all public buildings and many of the stores erect their own candelabra for Chanuka, and conscientiously keep the tally each night. It means that on top of the ultra-modern Knesset building a huge Chanuka menorah (or "Chanukiah" as it is called in Israel) is kept lit nightly during the festival, to commemorate an event that happened over two thousand years ago. It also means that the candles are lit nightly on top of Massada, that last retreat against the Roman forces. On Massada, however, the candelabrum is unique. To commemorate the forces of the Jewish people who have fought for freedom throughout the years, metal soldiers' helmets are used, each containing its own separate flame.

Chanuka is the festival of the miracle of the oil. Whereas the Maccabees found only enough oil for one day for the holy menorah in the Temple, we are told that a miracle occurred and the oil lasted for eight days. As a result of the miracle of the oil, Israel becomes a dieter's nightmare during the Chanuka season. Whereas the Jews who hail from Europe have generally celebrated with potato "latkes" or pancakes, the Jews from Oriental lands have normally been accustomed to eating doughnuts, and especially jelly doughnuts to celebrate. Whereas 11 months of the year one cannot find a doughnut for love, money, or dunking, during the month of Chanuka there isn't a store that doesn't sell them. And of course those that have been deprived of the treat for the rest of the year, make up for lost time during the Chanuka season with a vengeance.

Of course Chanuka is also the time for all the little gamblers to come to the fore, with their "dreidels" or Chanuka tops. Unfortunately for our children, who brought all their "dreidels" with them from the States, these were all doomed to instant obsolescence in Israel. While the "dreidels" sold in the Diaspora all contain the Hebrew letters noon, gimmel, hay, shin; representing the Hebrew sentence "nes gadol hayah sham" ("A great miracle happened **there**"—in Israel), all the local ones have the letter peh as the final letter, to represent "nes gadol hayah poh" ("A great miracle happened **here**.) Well, that is a small price to have to pay to be able to say in person that "A great miracle happened **here**," and know that "here" is less than 20 miles from the village of Modi'in, which was the village of the brothers Maccabee.

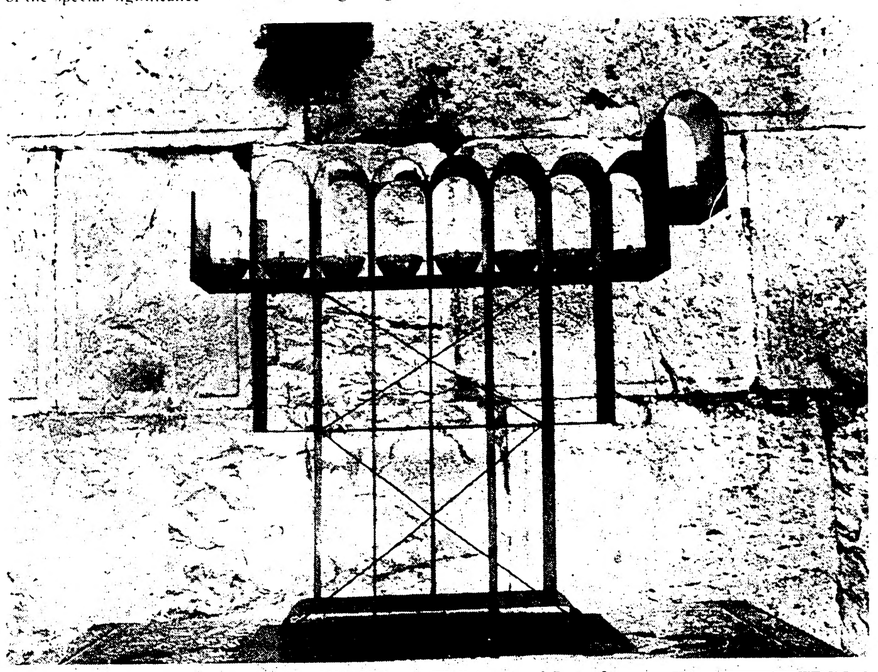
And another major difference between "here" and "there"; in Israel school vacations follow the Hebrew calendar. That means that students throughout Israel are off for a full week at Chanuka. To them, this is the equivalent of the winter vacation. Thus in most of the years the chances that children will actually be off on Dec. 25 or Jan. 1 are slight, and will depend entirely on the chances that these dates will coincide with the Hebrew dates for Chanuka.

So as a direct result of the schools following the Jewish calendar, children in Israel grow up with a different set of values, in terms of the importance of Jewish holidays. To them Chanuka means a holiday in the full sense of the term, not merely something imposed on the normal Gregorian calendar, but rather something special and unique each year.

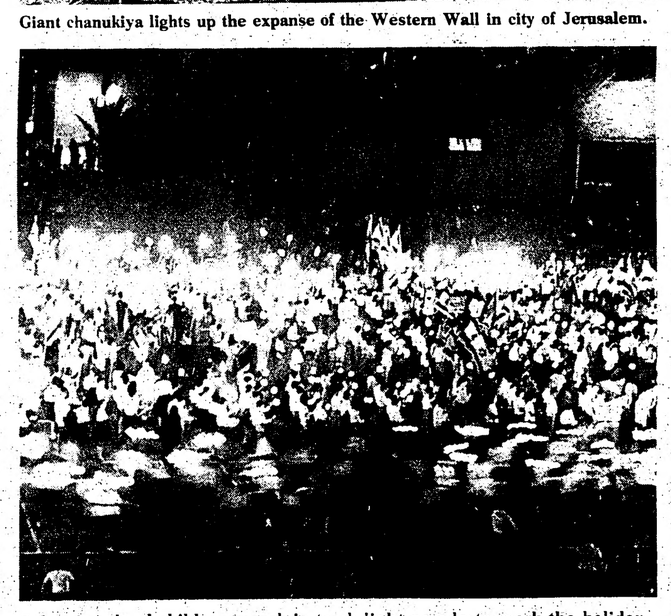
Only in Israel is this the time of the year that every radio announcer, every TV commentator and every newscaster begins with the wish to us, and to all of Israel: 'Chag Sameach," that we may all have a joyful holiday of Chanuka.

No, Chanuka in Israel, "here," is not the same as Chanuka outside Israel, "there." Here it is a major and integral part of the cycle of the year. Here in Israel we feel and know in our bones that we are living here as a continuation of the story of the heroic Maccabees. Here we are surrounded on all sides by reminders of both our past and of our future.

[World Zionist Press Service]



Giant chanukiya lights up the expanse of the Western Wall in city of Jerusalem.



Tel Aviv school children march in torch light parade to mark the holiday.

Chanukah

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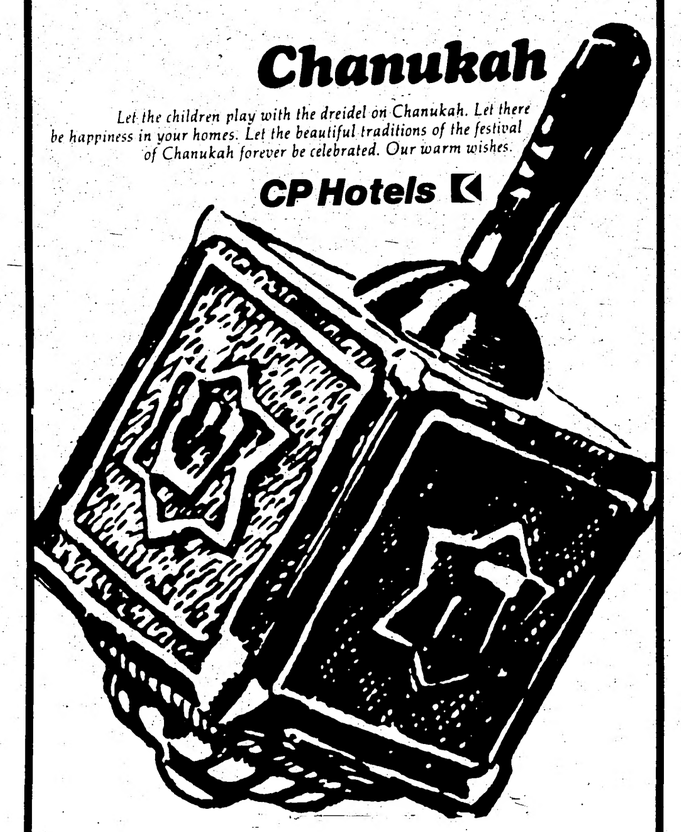

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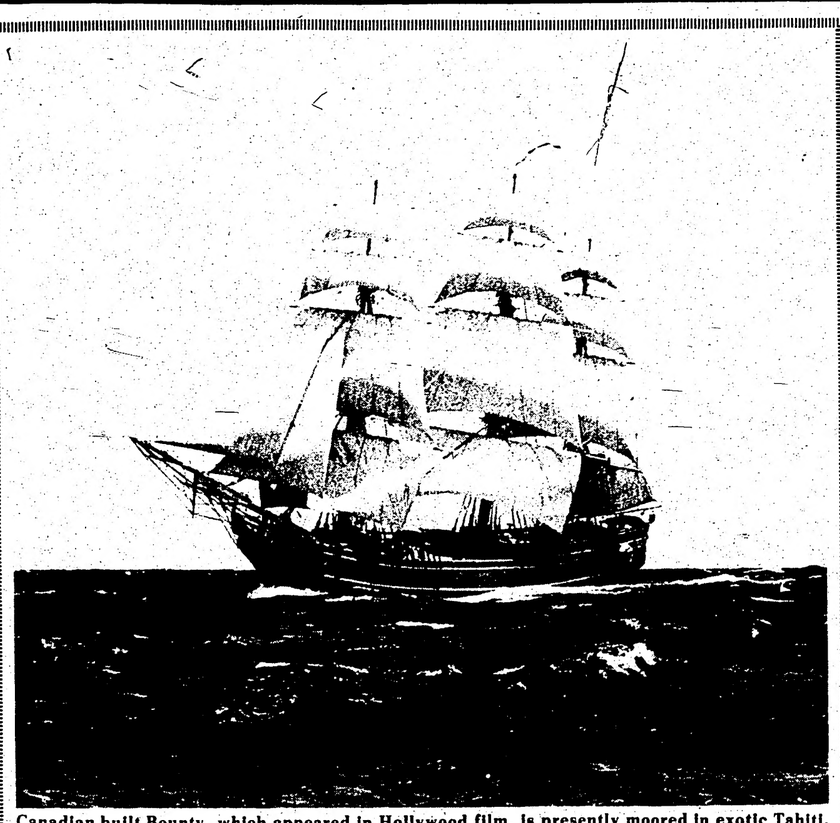

Canadian built Bounty, which appeared in Hollywood film, is presently moored in exotic Tahiti.

Descending from Tekoa

New road cuts through caves, rocks, and heights of exotic Judean desert

JUDEA, Israel —

The cave was dark and empty. The only sounds that occasionally echoed through the stillness came from the light breeze that blew in from the desert outside. Then in the distance another sound began to reverberate through this ancient city. The sound became a rumble and as the noise grew, clouds of dust blotted out the cave mouth momentarily. The noise of a heavy vehicle reached its peak outside the cave and stopped. Silence returned, broken only by the ticking of the vehicle's engine as it started to cool. Then footsteps approached the entrance, and a man's shadow cast itself across the settling dust. The man looked into the cave, and saw steps. He descended into a welcoming cool clear air of the cave and sat down to rest.

This is not the opening of a thriller, or a scene from a science fiction movie. Though both the setting and the action lend themselves to both. The cave is a Byzantine water cistern in the Judean desert. The man is a Jewish National Fund worker, and his vehicle is a huge earthmover. The task was to blaze a road from Herodian in the Judean hills down to the Nahal settlement of Mitzpe Shalem overlooking the Dead Sea.

For many years a trail existed, winding its way through craggy wadis and across parched desert. In some places the trail disappeared into dust or was eroded by flash floods. It was virtually impassable for any vehicle. For the residents of Mitzpe Shalem this meant that they were totally reliant on the Dead Sea coast road to travel to and from the centre of the country. Now thanks to the JNF, they have another access route, still rough and ready but capable of carrying most vehicles from the Dead Sea up to Herodian, and then to Jerusalem.

Completed four months ago, the 33 kilometres of road provides the traveler with some very exciting scenery. The road begins near the settlement of Tekoa, just a few kilometres from Herodian, King Herod's ancient fortress, hewn out of a small mountain. It follows the spine of the Judean Hills for a few kilometres more and then begins its descent into the Judean desert.

The scenery provides incredible contrasts, from smooth rolling hills to jagged rock canyons. The overall effect is reminiscent of the mountains of the moon. Over the passage of time, erosion by wind and rain has carved out top layers of rock, in come places revealing natural strata and in others smoothing off hills. This is not desert in the sand-dune sense. It is desert in the sense that it is unpopulated. Yet it is not barren land, and with the will to cultivate it and the water to achieve it, it could be made habitable. The light winter rainfall that changes the dusty white emptiness to a profusion of color overnight is testimony to the region's potential.

While history tells us that man has attempted to live here, without today's technology at his disposal, living in the region could only have been temporary. The Byzantine water cistern, hand carved and still used by the Bedouin, proves that people have tried to live here. Archeological finds along this route have turned up coins made in Maccabean times. Tumuli from various periods of history have also been discovered. Together this suggests that it is possible for people to return to live here.

Towards the end of the route, having crossed stony dust-filled wadi beds, there is a short climb up to Mitzpe Shalem. Just before the settlement's entrance is a turn-off leading to a high point. From here one can see the Dead Sea in its entirety, with the mountains on the other side clearly reflected in the Sea's shimmering blue. Immediately below there is a bird's eye view of modern man's activity.

Mitzpe Shalem is going to be moved to the coast in the near future, and from here one can see the JNF bulldozers and earthmovers preparing the land for the new settlements. It is possible to imagine what the settlement will look like, for already the road that borders it has been built, giving one a map-like outline of the future Mitzpe Shalem. To the north along the coast road one can see the date palm sapling groves of the present settlement, and again the greenery strikes a powerful contrast with the white surrounding geography and the blue of the sea. The road that is now nine metres wide and not yet asphalted is much more than a route across the desert. It provides a new and vital perspective for the tourist looking for natural beauty, and a vital alternative roadway to Jerusalem.

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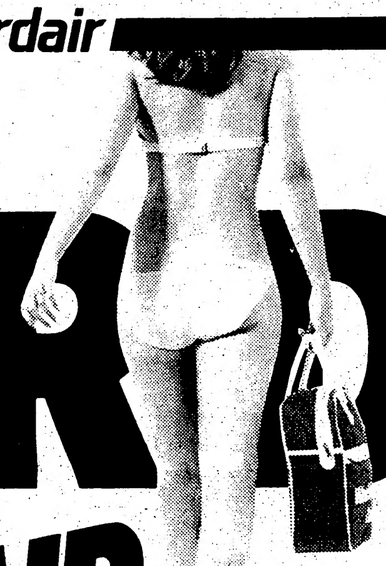

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Arts

Shehori plays in CIC concert of Busoni here

music

By RICK KARDONNE

HAMILTON —
A mature rendition of Busoni's piano arrangement of Bach's Chaconne in D Minor was the highlight of Israeli pianist Mordecai Shehori's Dec. 10 recital at the Hamilton Place Art Gallery. The event was sponsored by the Canada-Israel Cultural Foundation as part of its program of presenting young Israeli musicians to Canadian audiences.

This famous showpiece for solo violin was transposed by the early romantic Busoni not along strictly baroque philosophies but with the far wider emotional scope akin to the Beethoven transition from classical to romantic eras. Fortunately, such a subtle but vital comprehension of Busoni's style was naturally grasped by Shehori, who is a bravura romantic by inclination. And so, the later variations of the Busoni arrangement, which possess a very Beethoven-type broad-stroke grandeur, were correctly interpreted not with baroque meticulous grace but with a far freer flair which permitted greater emotional abandon.

This natural romantic sense was also admirably achieved in Rachmaninoff's **Prelude in G Minor,** where again, total conceptualization takes precedence. In his two encores, both Schubert impromptus, Shehori effectively conveyed the total conceptualization approach by means of lyrical interpretation of the strong melodic themes. The Schubert encores conveyed his lyrical side more convincingly then did his renditions of more familiar Chopin showpieces which evoked standing ovations thanks to the greater display of technique.

In works on the repertoire where more meticulous phrasing was called for, Shehori excelled in his performance of Scarlatti's technically simple but beautiful **Sonata in E Major,** where flowing emotional sensitivity, complemented attention to every nuance. In more difficult classical works, such as Mozart's **Sonata in A Minor,** his heavier free romantic style was not so appropriate. However, he cannot be faulted here, as the Yamaha piano on which he had to play had an unusually light action on which the execution of a classical-style technique is much more difficult than it would be on a more suitable Steinway or Baldwin.

Susan Moser of Winnipeg stars in 'Raisins and Almonds,' a one-hour CBC-TV drama to be telecast on Sunday, Dec. 24 at 9 p.m. It's a Christmas story with a difference.

TV show 'Raisins and Almonds' paints poignant picture of a Jewish childhood

TV

By JENIVA BERGER

CBC-TV's drama special, **Raisins and Almonds**, is a one-hour teleplay adapted from Friedele Bruser Maynard's delightful book of the same name. It's been four years since I saw the show when it was first aired in 1974. I recalled it as a poignant and warm tale about a small Jewish girl growing us in a prairie town; a recent screening of the show which will be re-telecast on Dec. 24 at 9 p.m. bore out the memories. Like the raisins and almonds of Maynard's book, the sad-sweet story weathered the years.

Much of **Raisins and Almonds**'s success is due to the delicate treatment it needed and received from Patricia Watson, who adapted it for the screen from one of Maynard's short stories in her book called, **Jewish Christmas**, and the sensitive hand of its director, Wilderness Award winner Don Williams of CBC Winnipeg.

In Maynard's story, we see Birch Hills, Saskatchewan, a town inhabited mainly by Lutheran Norwegian families, through the eyes of a seven-year-old girl, Friedele Bruser, who becomes the slender bridge between her Russian-born parents and the dominant Christian society which surrounds them.

The story, **Jewish Christmas**, is itself very short, but Williams allows the cameras to take their time lingering over the portraits which color young Friedele's life. Their juxtaposition is what illuminates the play; Friedele's prim school teacher, who seems to be forever teaching her students songs and crafts for the annual Christmas concert; her gentle storekeeper father listening to Yiddish songs on the victrola; the blonde, pristine prettiness of her best friend, Fern; the strange dark-haired, earthy looking Bruser relatives who crowd around the dining-room table; Fern's mother putting a roast in the oven for Sunday dinner; Friedele's mother making a strudel; the Christmas candles—the Chanuka candles, and so on, through a myriad of cross shots, and still lifes which speak and breath.

Birch Hills, 1928, is so beautifully evoked, you can almost taste the snowflakes, the raisins and almonds, and Friedele's hunger to have something she cannot have, to be something she cannot be.

Friedele longs for Christmas. Through her child's eyes, it has lights and magic and fantasy in a way that Chanuka cannot. The reckoning of reality and dreams comes at a church Christmas concert after Friedele has just recited a religious poem as part of her community offering. Oddly enough, it is the one concession that her loving but stringent parents have made because "it is the one time we sit with them at church." To appease Friedele's rebellion because of her humiliation at always being the child not to receive a gift from the climactic Santa Claus, Mrs. Bruser allows her to become part of the gift-giving, too.

What happens afterward, I would prefer to leave to your own viewing; not because the show is a mystery but because of what Maynard says, and how Susan Moser, who plays Friedele, performs. The message is so eloquently expressed that it should be experienced without the benefit of analysis, which can only be superfluous.

Raisins and Almonds was filmed on location in Manitoba and nearby communities. It sports some fine performances from actors who resemble flesh and blood people, Howard Ryshpan and Miriam Breitman, in particular. Maynard, herself, does the minimal voice-over narration.

Fittingly, the show, being a 'Christmas' story, will be seen on Christmas eve which is also the first night of Chanuka this year. In amongst the media once-over given to **The Jesus Trial** and the mighty ripples caused by last year's **Holocaust**, a gentle story like this deserves a special place for its unassuming but perceptive glimpse at what it means to grow up Jewish in very familiar, but sometimes very strange, surroundings.

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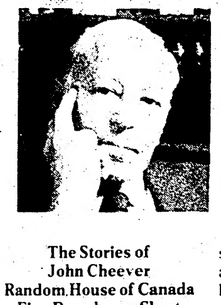
Books of short stories print Cheever, Shaw



book review

By BERNARD BASKIN

The Stories of John Cheever
Random House of Canada
Five Decades — Short Stories By Irwin Shaw
Delacorte Press

The short story is lyrical, not epic. It allows little room for a leisurely introduction to the action or for the elaborate portrayal of character. Unlike the novelist, the short-story writer pursues a lonely, personal art where everything is confined, cribbed and disciplined. It is for this reason that the good short story must spring from the very heart of a situation.

Not long ago an eminent American novelist described John Cheever as "the best story-teller living." There is little reason to challenge this assessment if we are considering those who write in English. Who else has such profound sympathy, knowledge and understanding of the angst and anxiety of the denizens of middle and upper class suburbia? Who else can so movingly express the disenchantment that comes from the passing of youth, lost innocence, the shattering of dreams?

This cornucopia of 61 stories was produced over a period of 30 years, most of them for the New Yorker magazine where they were eagerly awaited by Cheever devotees. They are deft and sure, resonant with feeling and models of lucid prose.

Although the subject matter is often unsavory, and sometimes even harrowing — Cheever spares his readers little in describing family quarrels, acts of wanton cruelty, humiliating seductions and debilitating addictions — there is always a concern and affection for human beings. What Cheever does in many of his stories is to set up a kind of nervous tension between ideals and reality; between what should be and what is. In that vast mythological landscape between fantasy and reality his characters search for meaning, values and purpose in their lives.

Varied in theme and setting, there is about these stories a constancy of intention and feeling and a sense of propriety and decorum that ties them together as integral parts of a larger whole.

The stories linger in the mind. But perhaps more importantly, they speak to the heart. This brilliant collection is a major literary event.

Irwin Shaw who won fame with **The Young Lions** (1936), one of the most impressive novels of World War II, has been writing short stories for more than 40 years. Wide-ranging and beguiling they mirror a variety of moods and reflect the concerns and events of the past half century. Several of the stories have Jewish themes and characters. Shaw is especially sensitive to the Jewish reaction to the Holocaust experience and Jewish-German relationships.

He has the gift of a superb narrative combined with impeccable craftsmanship. Unlike many of his contemporaries he doesn't engage in convoluted psychological probing or obscure symbolism.

This is Larissa Kuperman's acrylic "Blue Planet."

Library mural up

art

By RHONDA ROVAN

TORONTO —
Young visitors to the Downsview branch of the North York Public library at Keele and Wilson have more than books to captivate them. Larissa Kuperman's resplendent mural, running the 48-foot length of the children's section, is a colorful fantasy world of terrestial and airborne creatures — dragons, snails, fish, roosters and owls — that are the product of an obviously active, yet disciplined imagination.

The mural is called **Blue Planet**, and the idea, says the 33-year-old painter, was to "create a balanced world where different characters can live together." The story of harmony is anchored by a Chassid playing a lute under a tree and the figures are linked by a multicolored ribbon of a road.

The color system is bold and vibrant and the composition is reflective of the artist's early folk-art education in her native Lithuania.

Kuperman's portfolio of illustrations and prints is essentially storybook fare, but like the best of children's illustrators, she paints a seductive world for the adult viewer, too. She readily agrees there is tremendous commercial potential in her drawings. She has had several private commissions in Toronto for murals in children's bedrooms.

At age 20, Kuperman immigrated to Israel where she studied at Bezalel Academy. She immigrated to the U.S. in 1973 and came here a year later. A frequent visitor to the Downsview library, she approached the staff there with the idea of painting a mural. It was executed in October.

Kuperman's art has a distinct objective quality that sets it apart from other child-oriented decor, which may be the result of having a combined Communist and Western training. In Lithuania, the emphasis of her studies was on the technical skills of the folk-art tradition. In Israel, she was challenged to impart more personal expression into her work. Then, in North America, she was met with an onslaught of conceptual art which she found ungratifyingly self-indulgent.

Out of these experiences evolved her personal philosophy that her own work should contribute to the environment, that it should combine "personal expression, folk art and intellect."

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Leisure Pleasures

By VIVIENNE MUHLING 481–6434

Judith Lebane's delightful adaptation of the WINNIE THE POOH tales is the only children's show open on the 1st day of Chanukah. Young & old will enjoy Christopher Robin's escapades in the well-loved songs & stories. Dec. 23, 24 & 25 at 1:30 & 3:30 p.m. A great Chanukah treat, close at hand at the LEAH POSLUNS THEATRE, 4588 Bathurst Street, 630–6752.

* * * * * * * * * *

Last chance to share the glamor of Gay Paree — BANANAS has to leave us after Dec. 23, even though folks have been turned away weekends. Better book fast for Louis Negin's lavish rendezvous with Josephine Baker, Chevalier, Mistinguette, etc. held over till this weekend only at the nearby BAYVIEW PLAYHOUSE, just south of Eglinton. Reservations: 481–6191.

* * * * * * * * * *

18 WHEELS is another fine show ending its present run on Dec. 23. It's a lovable, laughable musical trip with husky truckers along the 401, starring Frank Moore, Shelley Sommers and Stephen Miller. Ask about the special 11 p.m. Friday show when you phone for tickets to 531–1827. The Tarragon Theatre, 30 Bridgman Avenue (just off Bathurst Street).

* * * * * * * * * *

TOM KNEEBONE's new 1-man show at Cafe Des Copains is absolutely brilliant. He's "one of the world's finest cabaret performers" says Porter in The Sun. It's a sophisticated, witty and well-paced show. Let Kneebone tickle your funny bone 9 p.m. Mon.-Thurs., 8 & 10:30 p.m. Fri. & Sat. Dinner/show pkg. Cafe Des Copains, 48 Wellington Street East, 869–0898.

* * * * * * * * * *

TWP brings us another marvelous play — ESMERALDA AND THE HUNCHBACK OF NOTRE DAME. George Luscombe directs this adaptation of Hugo's beloved classic, which dwells on the lovely female victim whom Hugo had Quasi-modo heroically champion. 8:30 p.m. Tues.-Sun., 2:30 Sun. Mat. Tickets $5-$7. TWP Theatre, 12 Alexander Street, 925–8640.

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SPREADING DANCE DELIGHTS

By DORA SNOWDON

The Inbal Dance Theatre preserves the Yemenite idiom in its dances. Most of the Jews of Yemen came to Israel in the early 1950s.

Many people think the performing arts began in Israel with the founding of the Palestine Philharmonic Orchestra in 1935, but an opera company had been started in the 1920s by the late Mordechai Golinkin, with the late Rina Nikova (both from Russia) as principal dancer and director of the opera-ballet.

The company lasted only a few years, but dance didn't die. Miss Nikova made a study of indigenous dance—Arab and Jewish—and formed the Yemenite Singing Ballet, with which she toured Europe during the 1930s.

The Inbal Dance Theatre was a sort of offshoot of Miss Nikova's efforts. Sara Levi-Tanai, herself Yemenite-born, conceived the idea of a group to perform ballets, created from the ethnic dances of the communities of new Jewish immigrants, in the reborn state of Israel. She has been choreographer and director for more than 25 years, though today other choreographers also create ballet for the company. Dancers are still mostly Yemenite or orientals. The scope of ballets has been widened but the character remains ethnic.

Gradually other dancers and dance teachers in Israel began to develop folk dance groups. Yet dance in the theatre, as we know it now, didn't really happen in Israel until the 1960s. True, there was Gertrud Kraus (recently deceased) who came from Europe, in the 1930s, and started a new trend and a new company. The famous American choreographer Anna Sokolow launched her Lyric Theatre, but like Kraus' attempts, her program didn't last long. It was in the 1960s that Israel made the great leap into modern dance in which it has today reached international levels.

The birth of modern dance, most characteristic of what is going on in Israel today, came with the arrival of Baroness Batsheva de Rothschild. She had gone with her family to New York to escape the German occupation of France, and became interested in modern dance. During the world tour of the Martha Graham Company Miss Graham was persuaded to include Israel.

Batsheva came to stay in 1958. Soon she decided to launch a dance company. With Miss Graham as artistic advisor, the Batsheva Dance Company was born in 1964. It was the first company to stage Graham ballets outside America other than Miss Graham's own company. For the company's 10th anniversary Martha Graham came specially to create a new work. The Batsheva Dance Company is still technically based on Graham techniques, though various teachers and choreographers, following different methods, have contributed to the style and repertoire.

There were of course many studios in Israel teaching classical, modern, jazz, folk dance—studios run by notable personalities—but this was the first professional modern company that had and still has a continuing existence.

Miss de Rothschild, however, was not yet satisfied. She believed a performing company drawing on its own studio would create a different style—and absorb more dancers. In 1967, she founded the Bat-Dor Studios with Jeanette Ordman as artistic director.

In 1968, the Bat-Dor Dance Company came into being. With South African born Miss Ordman as principal dancer and artistic director, the company has had a consistent policy. The basis of training for Bat-Dor dancers is much more of a blend of classical and modern techniques than other Israeli companies follow.

Also in 1968, two Israeli dancers, Berta Yampolsky and Hillel Markman, who had been members of Russian ballet companies (in the West) returned home and started a classical studio. From this has emerged the Israel ballet formerly called the classical ballet, still much more classical in style than modern.

Even the latest ballets in its repertoire—new works by Gene Hill Sagan (a Black American who has settled in Israel), and other choreographers both Israeli and foreign—keep the dancers in toe shoes. This company is now professional.

Besides these, there is the Kibbutz Dance Group, at present seven dancers of professional standard. Kibbutzim make room for the arts in the lives of their members, as active praticipants and as audiences. They get visits from theatre, music, dance, and other entertainment companies. They let members who show aptitude for dance attend classes and rehearsals at Kibbutz Ga'aton, in Western Galilee, one of the best dance centres in Israel.

At one time there were many dancers of foreign nationality who came to join the companies for a contracted period. Today, most of the dancers are Israelis: either sabras or immigrants who have settled permanently. The major companies therefore have a truly Israeli character. Their vitality is always noticed when they tour abroad.

Israel has conspicuously developed its own choreographers. Some, like Domy Reiter-Soffer, work mainly abroad but come back frequently to create works for Israeli companies. Others, like Mirali Sharon (after several years abroad), live in Israel.

Israelis have contributed also in special fields of dance. Noa Eshkol, for instance, together with Abraham Wachmann, has devised a movement notation and a special style of movement. Moshe Efrati has been responsible not only for notable choreography but has made dance history by training a company of deaf dancers called Demama, the pattern of which has raised interest in the U.S.

For many of the ballets by Israeli choreographers and even by guests from abroad, Israeli composers have provided the music. Zvi Avni is one of the most successful—with a special aptitude for suiting the pulse of the ballets. Israel also has notable designers of decor, capable of using material and lighting imaginatively. Among the most prominent are David Sharir, Dani Karavan (who has designed for Martha Graham), Eric Smith, and Yaacov Sharir.

Jerusalem holy to Jewish people

By RABBI MAURICE S. COHEN

MONTREAL —

There is holy and holy. Harold Saunders' recent restatement in Arab quarters, of the Carter Administration position that the U.S. did not recognize Israel's "annexation" of East Jerusalem, was a source of grievous irritation not only to Begin but to the whole Jewish world. For us, whatever the final disposition of the West Bank as such, Jerusalem, the united and whole Jerusalem, is in a category by itself.

Certainly there is no disputing the fact that in historical terms Jerusalem, since its founding by David in antiquity and down through all the centuries, has always been more of the warp and woof of the Jewish people than of any other people. I appreciate the thrust of the argument that reality has rendered Jerusalem a holy city for the three monotheistic faiths and not only for Judaism. But that is precisely the point that I want to pause on now.

There is holy and holy. The holiness of Jerusalem for Christians and Muslims is at best derivative.

Jewish tradition places the greatest emphasis upon the sanctity inherent in the City of Zion. It is all captured in a very beautiful and authentic tradition of ours which pictures the biblical ladder of Jacob that reached up into Heaven as standing in Jerusalem. As if to say, Heaven had its bridgehead on earth in Jerusalem. Again and again in our literature there are references to gates to paradise which are located in Jerusalem. The sanctity which Judaism ascribed to the City is ancient and sui generis.

If Jerusalem has taken on a sacred character in Christianity, it is only because of the original Jewish sanctity which attached to it. Jerusalem is important to Christians because of what is reputed to have transpired to Jesus in that city. The fact is, however, that Jesus would not have been in Jerusalem at all—there would have been no Jerusalem episode in the New Testament—were Jerusalem not the Holy City of the Jews, the seat of the Temple. Thanks to its Jewish sanctity, it becomes in Christianity, too, a holy city.

Much the same can be said for the place which Jerusalem holds in Islam. In the Muslim faith, it is the third holiest city, next to Mecca and Medina.

Mohammed went to Jerusalem because Judaism had already made it a holy city.

It is unfair to lump all three faiths together and glibly say that Jerusalem is holy to all of them. To be sure, it is holy to all of them, but—holier to the Jews. The fact is Judaism has a deeper stake in Jerusalem—theologically, not to mention historically.

There were of course

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The Canadian Jewish news

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The policy of The Canadian Jewish News is to request payment in advance for all private properties for rent or sale.

ANNOUNCEMENTS

Total Living for Singles is having a Chanukah, latke party, Sat. Dec. 23, 8:30 p.m., 100 Elder. Live band, cash bar, door prizes, and much more. Come and bring all your friends. 21

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Best buy in area. Forest Hill Village, Finch-Bathurst. Townhome with 9¾% mortgage. 4 bedrooms, bath, finished basement. Asking price $57,900. 633-9685. 21

Upper Forest Hill
$139,900. Private. Centre hall home completely remodelled, 3 bedroom 4 bath, large kitchen, beautiful breakfast room with picture window, spacious family room, walnut panelling, main floor Italian ceramic tile, many extras, air-conditioned, electronic air cleaner, soft water. 782-5171. 25

BATHURST-GLENCAIRN
2 Storey
9 Rooms
5 Bedrooms
3 Baths
24 Hillmount Avenue
32 Hillmount Avenue

SYDNEY SEARS R.E. LTD.
REALTOR 789-2103

SOLNIK & RYBAK
REAL ESTATE LTD. REALTOR

Bathurst-Sheppard
Drastically Reduced
8 room split elegant home. Hollywood kitchen, panelled den and rec room, lower level completely self contained. Close to everything. Mrs. Arbus 789-7111 or 783-1303.

* * *

Bathurst-Lawrence
Exclusive
Lovely 6 room bungalow, finished basement with kitchen. Must be sold! Mr. Millstone 789-7111.

* * *

Queen East-Woodbine
Solid brick 2 storey building with 3 apartments plus laundrymat included. Long established. Owner retiring. $25,000 down. Mrs. Solnik 789-7111.

* * *

Bathurst-Steeles
$114,900 Lovely 8 room split, main floor den, large master with ensuite, finished basement with open fireplace, attached garage, central air, broadloom, drapes, appliances. Must be sold! Mrs. Rybak 789-7111.

* * *

Bathurst-Glencairn-Lawrence
Luxury 4-5 bedroom splits, main floor family rooms, with walkout finished basements, attached double garage, central air appliances, near all conveniences. Mrs. Mosten 789-7111 or 782-0942.

* * *

Restaurant
Bathurst-Glencairn
Established 25 years. Owner retiring. Building and business under $100,000. Mr. Kotick 789-7111.

* * *

Bathurst-Steeles
8 room 2 storey, 4 large bedrooms, main floor family room with open fireplace and walkout to patio, circular staircase, attached double garage, about 5 years new! Mrs. Rybak 789-7111.

* * *

Bathurst-Glencairn-Exclusive
3 or 4 bedroom home, main floor den and laundry room, 3 baths, finished basement, garage, pool sized lot. Mrs. Rybak 789-7111.

HOUSES FOR SALE

Harvey Kalles REALTOR 226-9440

PRESTIGE PROPERTIES

Outstanding Fifeshire Manor Home-$595,000
Much admired house designed and built by Master craftsman, 6 bedrooms, 7 baths, Private servants quarters and entrance-luxurious appointments and decor throughout, impressive room dimensions, 10' ceilings-Olympic size pool. Cantilevered over magnificent ravine setting. Call Elise Kalles 226-9440.

* * *

Bayview-Sunnydene
$485,000 Possess all the charm of an English Manor. 6-8 bedrooms formal and casual rooms with the finest detailing, private garden with magnificent pool. A home for the most discriminating buyer. Call Lee Landsberg 226-9440.

* * *

Zaharias Ct. Fifeshire
$359,000 Outstanding Georgian the luxury of complete privacy here, circular drive, 5 bedrooms, family room and library on main level, walkout lower level, the best of everything. Elise Kalles 226-9440.

* * *

Park Lane Contemporary
In Toronto's most prominent community excels in versatile liveability; spacious rooms and excellent for entertaining and can accommodate any & all occasions. Over 2 acres of property, indoor pool, numerous appointments are of highest quality and command performance, convenience and elegance. $1,300,000 Call Elise Kalles 226-9440.

* * *

Leslie-Steeles-Ravine
Indoor Pool
No expense was spared in the construction of this architect's dream home. 10 rooms divided into separate wings. Outside, the beautiful maintenance of grounds create a vibrant setting for entertaining with pretty patios and walkouts. $340,000. Can not be replaced for this price. Harvey Kalles 226-9440.

* * *

New Listing-Banbury Rd.
N. of York Mills
5 bedrooms with fabulous main floor including separate living & grand dining room, den & family room. Every imaginable extra included. Finished basement. $215,000 Michele Noar 226-9440.

* * *

High Point—$895,000
Traditional Manor House
Architect design and seated on over 2 acres It consists of 12 rooms in addition to guest quarters. Tennis court and heated pool. In one of the finest suburban areas. Entertain in a grand or ultimate style. Elise Kalles 226-9440.

* * *

Dalebury-York Mills
Bayview—$259,000
Excellent 5 bedroom family home in choice location, separate children's quarters. Master double suite with walkout to a beautiful secluded 100x150' garden and pool. Call Eva Cohen 226-9440.

* * *

Life Should be So Easy
$199,000 Large ranch bungalow in exclusive Bayview ⅓ acre exquisitely landscaped and secluded property. 4 bedrooms, large entertaining areas, fantastic family kitchen, central air, many extras. Eva Cohen 226-9440.

* * *

Bayview-York Mills
Builder's Close Out
Choose your own finishes in either one of these custom built 4 bedroom home, main floor family room, "SALABARANI" kitchens. Charm with moderate conveniences, huge treed lot. $197,000 Call Hilary Cohen, 226-9440.

* * *

Yonge & York Mills
Long Term 9¼% Mtge.
$151,900 — Charming 9 room home, 3 baths, 2 fireplaces. Lovely living room, separate dining room. Excellent family room. Bright kitchen walks out to largest private garden on the street. Close to all neighborhood facilities. New exclusive. Joan Grant 226-9440.

* * *

Exclusive York Mills
$229,000 Charming 5 bedroom 2 storey on lovely crescent featuring library plus family room, elegant living and dining room, completely finished lower level, bar, 2 fireplaces, move in condition. Owners have bought Call Bea Estrin 226-9440.

* * *

Leslie-York Mills
"Go Train"
$149,500 Four bedrooms, 2 storey home on 60' lot with 2 car garage, main floor family room with open fireplace and walkout to patio, finished lower level, many expensive extras included. Anne Kirshenbaum 226-9440.

* * *

Leslie-Steeles
Desirable Townhome
$104,900 Truly elegant decor, 3 bedroom, chic home, central air. Double garage, all appliances. Plush broadloom throughout, fireplace. Michelle Noar 226-9440.

* * *

Reduced $2,900
Leslie-Cummer
Backsplit semi, 4 bedrooms, 2 full baths, family room has walkout to garden, move-in condition, vendor's have bought. Joan Grant 226-9440.

Harvey Kalles REALTOR 226-9440

HOUSES FOR SALE

REALTOR
Royal Trust
"THE SIGN THAT SELLS"

Bathurst Lawrence Beauty
Elegant 3 or 4 bdrm. sidesplit home, superb fin. den & rec. rm. plus Florida rm. W/o to secluded garden. New 2 car garage, centre air, steps to shops, synagogues. Spotless. Mike Rosen. 482-3760.

* * *

Forced Sale by Trustee
$67,900 — $5,000 Down
Brick 5 rm. bung. on 45 ft. frontage, att. garage, fin. bsmt., open fireplace, appliances. Bathurst-Wilson. By appointment. Mr. Esbin. 635-1170.

* * *

Bayview Golf Club
$269,000, executive 5 bdrms., main floor den & family rms. 3,600 sq ft. plus fin. bsmt. Completely equipped to move in 150 ft. lot overlooking golf course. Mr. Chernin. 635-1170.

* * *

Bathurst & Steeles
$450.00 monthly 3 bdrms. townhouse 1½ baths, living rm. with w/o to patio, rec. rm., 4 appliances. Anne Eidlitz. 635-1170.
Royal Trust
Corporation of Canada
Realtor

Paul Slavens
Real Estate Ltd. Realtor

Leslie-York Mills
First offering — $89,500. Charming (detached) contemporary bungalow on quiet street. 3 generous bedrooms, beautifully finished lower level, 60x135' lot. 4 appliances. Don't miss out! Gary Mitchell, 483-4337 or 782-9100.

* * *

Misty-Sandfield
One of the finest & uniquely designed homes in this prestigious area, with a panoramic view from every room. 5-6 bedrooms, fabulous master suite with sauna, exciting family room. Luxurious lower level with walk-out to inground heated pool. Vendor must sell. Make an offer. Call Eleanor Stanton, 483-4337 or 445-0923.

* * *

Forest Hill
Quality craftsmanship displayed throughout this custom, stone front, executive home. Marble entrance hall with spiral staircase, 4 king-sized bedrooms, main floor library, den & Florida room, finished lower level with extra bedroom & bath, central air. Call Rose Caplan, 483-4337 or 922-7282.

* * *

New Listing
Spectacular 2 storey Forest Hill home, featuring 5 grand bedrooms, 5 baths with panelled library & powder room on main. Contemporary charm matched with traditional elegance makes this home perfect for entertaining. Ultra kitchen, central air, double garage. Everything you could desire. Asking $225,000. Gary Mitchell, 483-4337 or 782-9100.

* * *

Must Sell
Outstanding Lower Village value. 4 great bedrooms, large main floor powder room, library, gourmet kitchen, landscaped patio & in-ground pool. Truly a smashing home. Vendor has bought. Reduced to sell. Call Shirley Sugar, 483-4337 or 633-4490.

* * *

Hamilton Executive
Drastically reduced for quick sale. Unique 6 bedroom residence on ravine lot boasts over 7,000 sq. ft. of luxury living including gorgeous family room, billiard room, wine cellar, 6 baths, superb decor. Asking $290,000.00. All offers presented. Call Julie Szymanski, 483-4337 or 767-1423.

Harvey Kalles REALTOR 226-9440

Bayview-Finch
$134,900
Charming and rustic 4 bedroom 2 storey main floor library, finished rec room with fireplace, situated on a quiet court. Close to schools and TTC. Call Anne Kirshenbaum 226-9440.

* * *

Sheppard-Wilmington
$139,000
Custom built by vendor. 5 years new! Elegant 4 bedroom backsplit, 4 washrooms, 5 walkouts, 2 fireplaces, family room, den, playroom, rec room and extra kitchen in basement. Owner has bought. Close to everything. Bea Estrin 226-9440.

* * *

York Mills-Banbury
$169,000
Start the New Year off right in this beautiful Menekes resale everything your heart desires can be yours, 4 bedrooms, gourmet kitchen, cozy family room with fireplace. Call Carol Sherkin 226-9440.

Harvey Kalles REALTOR 226-9440

HOUSES FOR SALE

MISTER REAL ESTATE RLTR.

Bayview-Steeles
Well priced gorgeous 5 bdrm 2 storey, 4 baths, family rm, gorgeous rosewood finished bsmt. bar, sauna, circular stairways. Ahuva Benegbi 224-2800.

* * *

York Mills-Bayview
Great buy! Owner moved south. 4 bdrm, 4 bath, custom 2 storey, on Greenbelt, 2 fireplaces, finished w/o bsmt, expensive extras, Hurry! A. Benegbi 224-2800.

* * *

Sheppard-Leslie
$159,000 Elegant 4 bdrm 2 storey family rm, 2 fireplaces, rec rm, play rm. Owner must sell! Fast! Mr. Verrall 224-2800.

* * *

Bathurst-Lawrence
Price Slashed! $83,900 Clean 3 bdrm 2 storey, 2 baths, finished bsmt, formal dining room, garage, must sell this week! A. Benegbi 224-2800.

* * *

Bathurst-Finch
Bargain buy! 8 year new 4 bdrm, 2 storey, family rm, open fireplace, finished bsmt, 9¾% mtge. M. Fenyes 224-2800.

* * *

Bathurst-Glencairn
Brand new 4 bdrm 2 storey, family rm, giant kitchen. Hurry! M. Fenyes 224-2800.

* * *

Distress—$69,900
Don Mills-Steeles 4 bdrm 2 storey, large dining rm, finished bsmt, beamed ceilings, central air, owner stuck — Hurry! Mr. Pister 224-2800.

* * *

Bathurst-Wilson
$12,000 Down 1 mtge for balance. Detached brick 2 bdrm, ultra modern bungalow, 2 car garage, finished bsmt, steps to synagogue. Mr. Pister 224-2800.

* * *

Forest Hills
$11,000 Down Sensational 3 bdrm townhome, garage, 2 baths, fireplace, plush broadloom, extras galore! M. Roness 224-2800.

* * *

Bathurst Manor
$15,000 down. Buys 3 bdrm ranch bungalow, king size master & 5 rooms in bsmt, separate entrance, large lot, central air. R. Brown 224-2800

* * *

Bayview-York Mills
Brand New contemporary 4 bdrm 2 storey, choose your finishing touches. Circular oak stairway, large foyer, gourmet kitchen, balcony, family rm, fireplace. Only $192,500. H. Blaug 224-2800.

* * *

The Ultimate — $219,000
Bayview-York Mills Prestige new home, 4 or 5 bdrms, choose your own finishings, 4 bathrooms, oak family rm, totally finished bsmt with sauna, fireplaces. J. Zinman 224-2800.

Sadie Moranis
Limited • Realtor
449-2020

PERSONALIZED SERVICE
QUALITY HOMES

Bayview-York Mills
Exclusive—Quality Built
$199,500. Excellent 7 room bungalow with large principal rooms. Stone front situated on 90'x125' property. Fully finished lower level. A super find in this highly desirable area. 449-2020 George & Annette Donnenfield.

* * *

York Mills-Banbury
$189,600. Contemporary 5 bedroom — fabulous entertainment flow. Extra large main floor family room, oversized double bedrooms, decorator flair throughout, pool size lot. Sandi Kert 449-2020.

* * *

York Mills Gardens-Reduced
$164,900. A real beauty! Separate dining room, 4 large bedrooms, huge kitchen, walkout to gorgeous secluded garden, den, family room. George & Annette Donnenfield 449-2020.

* * *

York Mills-Bayview
$249,900 Reduced! Large spacious 4 bedroom. Family room on one level. Separate dining room, outstanding ranch bungalow on 100x150' property. Immediate possession George and Annette Donenfield 449-2020.

JERRY SCHARF REAL ESTATE

Bathurst-Finch
This semi detached bungalow has 3 spacious bedrooms, modern large kitchen, master bedroom ensuite plus a rentable basement apartment. But the best part is the price. Only $79,000! It's worth looking into! For more information call Jerry Scharf at 783-9630.

* * *

Bathurst-Steeles
The home your are looking for may very well be this custom built 4 bedroom home. It's only 2 years old and boast such extras as a main floor laundry room, circular staircase and Hollywood kitchen. For more information call 783-9630.
Jerry Scharf Real Estate
Broker

HOUSES FOR SALE

MICHAEL ROSEN Real Estate Ltd.

Open House
148 Simonston Blvd.
Sun., 1-4 p.m.
Don Mills, north of Steeles, spacious 8 room back-split in A-1 condition, 4 bedrooms, large Hollywood kitchen, family room, fireplace, walk-out, central air, double garage, reduced to sell, owner has bought. Jeff Rosen, 652-1111.

* * *

Hilda & Steeles
$114,500, priced to sell, executive 8 room 2-storey home, 5 bedrooms, professionally finished basement, new pool, double garage, central air, many expensive extras. Jeff Rosen, 652-1111.

* * *

Open House
Sat. & Sun. 1-5 p.m.
18 Lowbank Court
Bestview, south of Steeles, 8 room semi, back-split, 4 bedrooms, finished basement, central air. Vendor has bought. Mr. Jeff Rosen, 652-1111.

A.E. LEPAGE
Near All Jewish Community Facilities
Buy now for spring possession. This exceptional walk-out bungalow. Large principal rooms, dream kitchen, and beautiful secluded ravine. Loaded with extras. Contact Sylvia Fillman 226-3040.

DEL REALTY INC. REALTOR
Skymark I & II — Choice of Model Location
The condominium community all Toronto is talking about. 15,000 sq. ft. sports complex! Hi or Low fls. Call for details. Evelyn Baran/Elaine Harris. 226-6390.

* * *

$56,900 Fireplace
W/O Basement, 5 Appliances
You can afford all the exceptional luxuries offered in this unique perfect Thornhill townhome situated in small complex. Steps to bus, schools & convenience shopping. Call Anna Socket. 226-6390.

* * *

Bathurst-Finch 4 Bdrm. Townhome $62,900
Featuring all comforts & amenities, close to North Bathurst "Y". 3 bathrooms, walk-out basement & much more. Call Alex Liss. 226-6390.

* * *

Comfort & Convenience
Don Mills & Steeles
Modern decor & artful arrangement of 3 br. 2 storey with a large kitchen, panelled rec. rm. & patio. For carefree living call Alex Liss. 226-6390.

* * *

Bathurst-Wilson
Walk to Shopping & Synagogues
$87,900. Three or four bdrms., 3 bathrooms, separate bsmt. apt., large lot, centre hall plan, attached garage & early possession. Call Anna Socket. 226-6390.

* * *

Nr. Markham Place at Don Mills-Steeles $89,900
3 Bdrm. backsplit, lovely rosewood panelled family rm., fireplace & walkout, air, gorgeous new broadloom thruout & more. To view call Anna Socket. 226-6390.

* * *

Skymark II Finch & Don Mills — Luxurious Exec.
Brand new — Alpine — Choice of decorating 2 bdrm. 2½ baths fam. rm., encl. sunroom, 2 car parking, rec. heaven, 24 hr. daily security & many extras, owner moving. Donna Weiser, 226-6390.

* * *

Superb Location
Bathurst-Betty Ann Dr.
Mint condition spacious split level on a pool size lot, backing onto a ravine. King size bdrms, ensuite, family kit., richly panelled family rm., dble garage. C/A. Reduced to $114,900. Mrs. Feldman, 226-6390, 661-7416.

* * *

Bathurst & Sheppard
Spacious 4 bdrm. bungalow. 161' lot, large eat-in kit., oak cupboards, family rm., fireplace, W/O, ceramic tile. Close to Clanton Park School. Barney Daiter. 226-6390.

* * *

Walk to North Bathurst "Y"
Luxury Bungalow!
All large rooms, 3 bdrms. & den on one level, finished lower, double garage, located on prestige crescent. Close to all amenities. Call Anna Socket, 226-6390.

* * *

Bathurst-Glencairn
$35,000 down. Luxurious 2 storey, 2 family self contained home. 12 Spacious rms. & many extras. Walk to Subway, schools & shopping. Must be seen. Millie Gotlib, 226-6390.

* * *

Bathurst & Sheppard
Reduced! $149,900
10½% Mtge. Custom built 4 bdrm. 2 storey, dble garage, 5 pc. ensuite, bidet, family rm., laundry rm., 3 W/O, circ. staircase, walk to Clanton Park Synagogues. Barney Daiter. 226-6390.

HOUSES FOR SALE

HERSH

Finch-Wilmington Forest Wood
What you have been waiting for! 6 super plans for semi detached homes, approx. 1800-2100 sq. ft. Bathrooms ensuite, family rm., etc. 9 7/8% mtge. for pre-construction sales. Open daily 11-6 pm. or by appt. 633-7777.

* * *

130 Neptune Dr. Luxury Bldg
Large 2 bedrm. suite. Master ensuite. Spacious dining & living rms. Laundry rm. 5 appliances. Lots of cupboard space. Good size kitchen, drapes, broadloom. Rose Simon, 633-7777.

* * *

Bathurst Manor Owners Have Bought!
Oversize sidesplit. Thousands in extras! Double drive. Modern kitchen. Exquisite family rm. with custom open brick fireplace. Finished basement. 2 washrms. All offers considered.
Ruth Trachter, 633-7777.

* * *

Bathurst Village First Time Offered!
7 rm. bungalow. 3 bedrms. Main floor panelled family rm. with fireplace. Dream kitchen, built-in dishwasher, stove, fridge, garburetor, compactor plus micro-wave oven. 3 washrms. Finished basement, wet bar. Central air. Double garage. P. Dennis, 633-7777.

* * *

Blue Forest Dr.
Elegant 3 bedrm. bungalow on 60' x 127' lot. Large living & dining rms. Ultra kitchen. 3 washrms. 5 appliances. Finished lower level. Shows to perfection! Rose Simon. 633-7777.

* * *

Purdon-Wilmington
Ravine lot! 4 bedrms. 3 washrms. Large living & dining rms. Modern kitchen & breakfast area. All appliances. Broadloom drapes, central air. Double garage. Steps to schools, shopping & TTC. Priced to sell! B. Jesin, 633-7777.

Rose Hersh Ltd. Realtor

Don Mills & Steeles
$10,000 under builder's price! This superb 4-bedroom 2-storey features a panelled family room with open brick fireplace, 2 walkouts, 3 baths, central air, upgraded broadloom, 2 years new, 10¼% first for 25 years. Asking $131,900. Call Leon Soberman, 498-1700. Safeguard Real Estate Ltd., Realtor.

Safeguard Real Estate Limited Realtor

Saloniça-Bridle Path
New Listing! 5 bdrms., 2 storey executive home. Immediate possession, asking $199,000. For inspection please call Norman Horenfeldt 633-1303.

* * *

Wilmington-Finch
3 bdrm detached brick & stone sidesplit. Central air conditioning, panelled family room, rec room with wet bar, 2 car garage, corner lot. Close to synagogues.

Norman Horenfeldt REAL ESTATE LIMITED REALTOR 633-1303

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the Permanent

Open House Sun 3-5
218 Haddington Ave. Bright 3-bdrm bungalow, super fin bsmt suite, private drive, near synagogues! Claire Sanders, 223-2110.

* * *

Bathurst Manor Beauty
$167,900. Elegant Purdon Drive. 4-bdrm custom sidesplit. Central air, cathedral ceilings, maid's qtrs, wet bar, family rm, fireplace, huge lot, vendor bought! Tina Palermo, 223-2110.
Canada Permanent Trust Co., Realtor

We put our heart into selling your home or finding you a new one.

Pineway School!
For $73,500 you can move into this 3-bdrm semi-detached bungalow in prime location backing onto park! Extra bdrm, bath & professionally finished rec rm downstairs. Why pay more when you could live here? Bob Allison, 881-5940 res. 889-8661.

* * *

Elegant 2-Storey Wycliffe Olde Towne
Brick detached, 8 rms in choice area. Main-floor family rm, fireplace, walkout to patio. 3 baths, central air & vacuum; gas barbecue, roughed-in intercom; fridge, stove, dishwasher. Only $114,900. Ted Yates, 881-5940, res. 889-6888.

MR ALLISON REAL ESTATE LTD REALTOR

HOUSES FOR SALE

LUNGERMAN

Forest Hill Village
Pride of ownership reflects in this superb, custom-built 2-storey contemporary home with every conceivable convenience. main-flr library, 4 generous bdrms., 4 baths, maid's quarters. Open staircase to rec rm with fireplace & walkout to garden. 2-car garage. Excellent value. Vendor will hold 1st mtge. Esther Axelrod, 484-9111.

OFFICE SPACE FOR RENT

Burlington
Fully equipped and partitioned dentist's office in large plaza. Available immediately Phone 1-681-0114.

PERSONAL

Attractive sophisticated girl, early 20's, professional, successfully self-employed, enjoys dancing, theatre, sports. Seeks successful, serious-minded male of similar nature, interested in the future and family life. Strictly confidential. Reply Box 5362 CJN 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 4

Jewish Adult Pen-Pal Club. Winwood 25. Monticello, N.Y., 12701. 21

Widower, mid-60s, owns own home and drives a car. Speaks English and Yiddish. Would like to meet a nice woman interested in marriage. Box 5357, CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 21

World-wide dating and marriage brokerage service. Free brochure. Call (305) 721-8257. Write: LDE. P.O. Box 25038, Tamarac, Florida 33320. 21

Mandy,
What did you think of the Jewish Connection's last dance. I had the best time of my life! I can't wait till Tues. Dec. 26th to go to their **Boxing Day Special Dance**. I bet it will be just as much fun if not more. I bet those good looking guys we met will be there again too! I'll meet you inside the Canary Cottage Disco at the Hotel Triumph at around 8:00. See you there.
Lily 21

Dear Erica,
The Jewish Connection is having another one of their great dances. It is on **Tues. Dec. 26** at the Canary Cottage Disco at the Hotel Triumph. Remember the great time we had at their last dance? I'm sure you'll never forget all those great new friends we met. My boyfriends and I will meet you and your girlfriends at 8:00 p.m. inside. Can't wait for Tues. See you then!
Love Marshall 21

Hillel Foundation is looking for donations of usuable lounge furniture; easy chairs, coffee tables, sofas and lamps. We can pick it up. Call 923-9861. 21

I would like to introduce a marriage-minded young man, 32 years of age, 5'5", who has a slight handicap, to an understanding Jewish girl, financially secure and family oriented. He would be happy to hear from a warm personable young lady who herself may have a slight handicap. Any replies would be treated with consideration and confidence. Reply Box 5350 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 21

Attractive intelligent lady looking for refined gentleman 60-70 unattached, who likes going out and drives car. Write you will not be sorry Box 5358 CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 21

Established businessman in mid-40s interested to meet sincere lady, respectful of Jewish traditions. Object matrimony. Reply Box 5364 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 11

A private counselling service for help with marriage, family, and personal problems. Norman Gulko, 638-4298. 28

Are you an attractive, slim young woman? Would you like to meet a professional man, 29, with varied interests? Reply Box 5365 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 4

Single Jewish professional business-people meet confidentially as individual persons. Call Mrs. Fren, 534-7310 or write box 5314 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 28

A young single girl, considered attractive, wishes to meet the right marriage-minded man. Enjoys dining, dancing and fun in the sun. Box 5356, CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 21

If you are an attractive single girl, between 20-30 and would like to meet a handsome businessman. Reply Box 5347 CJN, 562 Eglinton Ave. E, Ste. 401, Toronto, Ont. M4P 1P1. 28

PERSONAL

Very attractive businesswoman in her early 30s, wishes to meet businessman age 35-50. Box 5361 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 4

Auto delivered anywhere in Canada. U.S. Toronto Driveaway Service 226-4616. 28

Internationally famous Canadian private investigator. Strictly confidential Recommended. Phone 638-0947. 28

Learn to dance. Make new friends, private lessons — $9. 781-0691. 28

Confidential, discreet, private investigator. Reliable. 24 hour service. 224-1910. 28

Professional man, 30, attractive, seeks female 20-28 for companionship. Possibly marriage. All replies are strictly confidential. Box 5258 CJN 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 28

Attention Jewish Singles, Divorcees, Single Parents. Mazel Dating has someone for you. Serving Toronto, Southern Ontario. Call 653-6719. 28

SERVICES

Appliances

Appliance repairs — stoves, washers, dryers, etc. Fast efficient service. Evening service available. 534-7178. 28

Stove, fridge, washing machine, dryer, vacuum cleaner, apt. electric appliances repaired cheap. At monthly rate. Call 789-4206. 28

Carpentry

Carpenter — Kitchens, washrooms remodelled. New kitchen counter tops, rec. rooms. First class job. 782-5679 Evenings. 28

Carpenter, all types of carpentry work, stores, residences, offices, recreation rooms. Call 964-2179 till 5 p.m. and 922-9482 after 5 p.m. and weekends. 28

Experienced, finish and rough carpentry for alterations, repairs and additions. 633-3467. 28

Custom cabinets, rec. rooms, alterations, home and office. References. Call Lou 245-4225. 28

Clothing

Corsets, brassieres, and bathing suits. Individually designed, custom made and alterations. European experience. Margaret Lakos 437 Lawrence Ave. W. 787-7754. 21

Fur repairs, alterations and remodelling. Also sheep skin coats to measure. 494-3288. 21

Wanted used fur coats, jackets and stoles. Highest prices paid. ***Complete fur service — storage, cleaning restyling, repairs and re-lining. **Furs by Shapiro** 3364 Yonge Street 481-9690. 28

Mink, raccoon and muskrat coats. Factory prices to the public. Also remodelling and repairs. Akropolis Furs, 366 Adelaide St. W., 6th Fl. Daily 9-6. Sat. 9:30-3:00. 363-0608. 28

Electric

Electrician — all types of work. Residential, commercial, industrial. Free estimates. Reasonable. Lic. E596. 635-7918. 21

Entertainment

Versatile Band — available for dances, parties, weddings and Bar Mitzvahs. The Toronto Sounds of Dan Moir. 699-2616 (evenings.) 28

An exciting band will sing and play for your simchas. Call Paul 222-1095. 28

Home Improvements

A.B.C. Carpet Service, installation, stair shifting, cleaning, repairing. 787-4166. 21

Paul Construction & Renovation. Expert in home improvements, additions, renovations, stores, offices, and restaurants. Lic. 1384, 781-5403. 28

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The family of the late

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wish to thank their many relatives and friends for their kind expressions of sympathy which will always be cherished and remembered.

Fans jostle for space as 'Rhoda' comes to town

By JANICE ARNOLD

MONTREAL —
They started lining up an hour before she arrived.

The 300-or-so who were too late to get a place in the 285-seat theatre were content to occupy chairs set up in the foyer, in anticipation of the overflow or failing that, to stand and listen to her voice from outside.

Who is it that could bring such a crowd out to the Saidye Bronfman Centre on a Wed. night?

None other than the Protestant girl from a small town in New York state who, for the past nine years has been TV's most famous Brooklynese "Jewish" big sister — Valerie **Rhoda** Harper.

Miss Harper was in Montreal for a couple of days to visit her old friends Penny and Zvi Almog (Zvi is the new executive-director of the YM-YWHA).

Penny and Valerie were "hoofers" together in the early '60s and appeared in the Broadway musical **Wildcat** with Lucille Ball.

Almog, obviously no amateur when it comes to a sense of public relations, invited Miss Harper to speak informally for an hour at the SBC, a branch of the 'Y'. She also took time to tour several schools, including Bialik High School, to talk about the Hunger Project whose goal is to end starvation on the planet by 1990.

It was the Almogs, Miss Harper explained, temporarily abandoning her familiar New York nasality, who arranged a two-and-a-half week tour of Israel for her a few years ago.

Between gushing promotions of EST and the ERA, Miss Harper said she supported the UJA and peace in the Middle East.

But it wasn't Miss Harper's politics that the audience, mostly young, wanted to know about.

Questions were more along the line of: Will younger sister Brenda marry? Is David Groh as good-looking in person? Is it hard keeping so thin? Do you really like Mary Tyler Moore? What is your relationship with ex-husband Dick Schaal?

All answered earnestly by Miss Harper, who despite her femme fatale looks and star stature, remains in awe of fan adulation. "I've never been welcomed like this before," she blurted to the SBC crowd.

Like her fans, she herself sometimes has a hard time distinguishing between who she really is and the character she has played for almost nine years.

(Dvorah Kadish photo)

Valerie Harper, star of popular TV show "Rhoda," spent a few days in Montreal last week visiting friends.

"In my heart, I'm Jewish," she declared, and occasionally it showed. For example, in commenting on how she felt about **Rhoda** being cancelled, "I'm leaving the show loving it, I'm filled with joy . . . so don't sit shiva for me or anything."

Miss Harper said she thought she would never get the part of **Rhoda** when she auditioned. "I thought my nose would be too small or something, but it turned out to be the most painless job."

Now she says she will have to get rid of her acquired wisecracking, "slightly scuzzy" image as a girl-in-the-know from the Big Apple for her next role as a "Middle American" newswoman.

Besides coming to "case Montreal to see if it is good enough for the Almogs" (who have come from New York) and declaring it passes with flying colors, Miss Harper was also in to see the city where she will be starring in film in the next year.

The upcoming movie will be about a woman television reporter, and will be filmed in Montreal and Scotland.

The highlight of the evening, at least for those who sat patiently outside, was Miss Harper's emergence from the theatre after answering questions for an hour to meet those who had not seen her. Standing on a table, she waved and tried to speak over the din of the surprised admirers in the foyer. Time not permitting autographs, Xeroxed copies of love and Shalom, Valerie Harper (Rhoda) were distributed.

(Ben Lechtman photo)

LINGUIST PAR EXCELLENCE

Canadian Governor General Jules Leger and wife chat with Rabbi Ernest Klein soon after he received insignia of an officer of Order of Canada. Klein has published three major etymological dictionaries in the span of 25 years. One, on the English language, is highly acclaimed.

Russians invite involvement

Cont'd from Page 1

want to sacrifice the material benefits of their work.

"In Russia, the Jewish religion is equated with Zionism, and lately, racism. Such is the 'religious atmosphere' we are brought up in, that and the phrase 'dirty Jew.'" It takes a significant exposure to western-style Jewish education before we discover that there is so much grandeur, culture, and history in our Jewish past.

"Reports in our letters home about how we discover the grandeur of our past is very much of a morale builder and helps to stimulate more emigration. On the other hand, emigration is hurt when people, who have not yet learned, or had the opportunity to learn, about how invaluable Jewish education is, write back that in Russia they were not allowed to live like Jews and here they can't afford to."

With funds from the Toronto Board of Jewish Education, Lefel's group is running an intensive evening - Sunday school program of Jewish education, attracting new emigrants with Russian language instruction and low tuition fees. More funds would mean an increase in hours of instruction and possibly the institution of a full day school.

Lefel expresses the need for more money in business terms. "Canadians have spent so much money and effort in bringing us over. Yet they could be jeopardizing further emigration and risking the Jewishness of those already here—in other words, their whole investment—for a little more money."

BOOKS: Borenstein, Singer, Comay, White...

Readers will note a flood of books on Jewish themes entering the book stores. As a service to our readers, The CJN presents the first of a regular series of mini-reviews of some of the available books.

These reviews were prepared by the staff of The Canadian Jewish News.

Sam Borenstein
By William Kuhns and Leo Rosshandler
McClelland & Stewart, $35.00

Sam Borenstein was an artist of uncompromising and unusual integrity and those who knew him will not soon forget him. He spent the better part of his life as an artist, but unfortunately, he failed to receive the credit due to him while he was still alive. Nine years after his untimely death, however, Borenstein is getting the recognition he so sorely deserved. The Montreal painter's canvasses — water-colors and oils — are displayed at the National Gallery in Ottawa, the Montreal Museum of Fine Arts, the Art Gallery of Hamilton, the Sir George Williams University Gallery and the Hirshhorn Museum at the Smithsonian Institute in Washington, D.C.

Many of Borenstein's canvasses depict winter country scenes in the Laurentians. One of them, "Ste Lucie Church", executed in 1966, is a masterpiece. Another, "St. Paul Street", done in 1960, conveys the strength and passion found in most of his works. Born in Lithuania, Borenstein arrived in Montreal in 1917. He started his life in the New World as a cutter in the garment industry, but was laid off during the Depression. "Many nights I slept in the Spanish-Portuguese cemetery," he wrote of those bitter days. "When I was able to get 15 cents together, I would buy a loaf of bread, a newspaper and a few cheap cigars and spend my days on the mountain, sketching and feeling very happy."

Borenstein's artistic impulses had already emerged by then, and he spent much time with fellow artists. He met his wife, Judith, in 1937 and she was one of the few uncertainties of his life. He had his first one-man show in 1939, soon after returning from Paris and London, where his studies had been interrupted by the war. Despite the war, the '40s were perhaps the best times for Borenstein, say the authors. In the '50s, he experimented with colors and his style ripened.

Nevertheless, his work did not sell well. Following his highly successful Sir George exhibition in 1967, Borenstein's fortunes took a turn for the better. "All would have been splendid if it hadn't been for his worsening backaches," write the authors. In the end, his health failed him and he died on Dec. 13, 1969.

Sam Borenstein is an attractive coffee-table book and a paean to an artist whose greatness is only now being appreciated.

Raisins and Almonds
By Fredelle Bruser Maynard
Paperjacks, $1.95

What is it like growing up Jewish in Birch Hills, Sask., a village in the middle of the prairies? The author — who married a non-Jew — tells us. This memoir makes for generally good reading. It should be read in conjunction with Morley Torgov's **A Good Place to Come From**.

* * * *

The Arabs, People and Power
By the editors of the Encyclopedia Britannica
Bantam/Britannica Books $2.50

We think we know the Arabs, but very few of us do. This book will go a long way in explaining the Arabs and Islam. It may be a little too detailed for the layman, but if he makes a serious attempt to get through this study, he will be all the wiser. The book is accompanied by helpful maps and photographs.

* * * *

The Shikse's Guide to Jewish Men
By Marsha Richman and Katie O'Donnell
Bantam $2.95

This 90-page paperback is a nice light read that is worth the 10 minutes it takes to finish. Highly recommended for persons with a corny sense of humor.

* * * *

Shosha
By Isaac Bashevis Singer
Farrar, Straus and Giroux $11.95

For life-long readers of Singer and for first-time readers of Singer, **Shosha** will provide you with a fascinating novel that is near impossible to put down. Singer is unquestionably one of the finest spinners of a tale during the 20th century and this book will show the reader why Singer was the deserving winner of the Nobel Prize for Literature.

* * * *

The Incident at Massena
By Saul S. Friedman
Stein and Day $12.95

As it says on the dust jacket of the book, it "is non-fiction." It is a true story which took place in 1928 in upstate New York. Saul Friedman is an American lawyer who obviously did a great deal of research before writing **The Incident at Massena**. It is well indexed and for footnote readers there are 20 pages at the back of the book to give you the added detail you may desire.

* * * *

1001 Valuable Things You Can Get Free in Canada
By Harriet Saalheimer
Pagurian Press Limited, $4.95

It's always interesting to note that books that give lists of places you can write to for freebies, cost a good dollar. And usually the goodies offered in the book are things you don't really need or want. Ms. Saalheimer's book is no different. It gets a big nay.

* * * *

Family Business
By Anthony Blond
Fitzhenry & Whiteside Limited, $17.75

The life and times of the Sterlings, a wealthy Anglo-Jewish family, is told by novelist Anthony Blond, one of Britain's lesser known writers. The novel is set in Britain, but it takes us to Greece and Israel as well. It introduces a number of characters, some of whom fall flat. Blond's style is pleasant enough, but this is hardly an epic novel.

* * * *

In Touch, Putting Sex
Back Into Love and Marriage
By Dr. Beryl Chernick and Dr. Noam Chernick
The MacMillan Company of Canada Ltd., $9.95

Marital problems can be connected to sexual problems. In this informative book, the Chernicks of London, Ontario, show how you can strengthen your marriage. It's written in a popular, down-to-earth style. They use a fictitious couple, Carole and Jay Gordon, to demonstrate their counselling techniques.

* * * *

That Man from Smyrna
By Bernard Martin
Jonathan David Publishers, $9.95

Bernard Martin's novel covers the critical stages of a diabolically fascinating episode in Jewish religious history, the life of Shabbetai Tzevi. Tzevi, as a reminder, was the 17th century Messiah-figure who emerged during a particularly turbulent era in Judaism and organized an influential band of followers. His influence nearly resulted in as disastrous a split for Judaism as the breaking away of the 10 tribes nearly 2,000 years earlier. Tzevi's disruptive influence continued for at least 100 years after his death.

It seems that Martin, by following Tzevi's life from his early youth on, attempts too much. The book reads more like documentary than fiction. Martin does deserve much credit, however, for tackling his lead character head-on and for not describing him through the eyes and life of a minor related character.

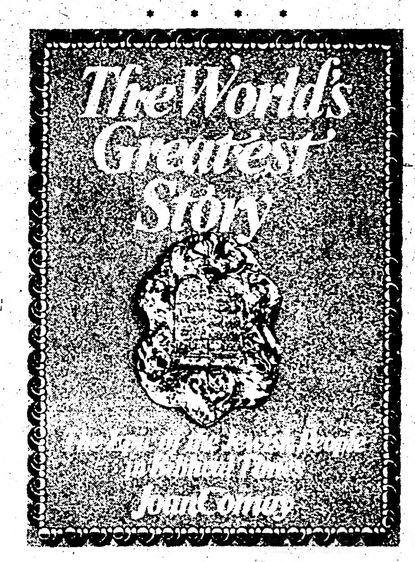
* * * *

In Search of History
By Theodore White
Fitzhenry & Whiteside, $15.95

One of America's most distinguished journalists, Theodore White has worked for Time, Collier's, Life and Reader's Digest. He is author of many fine books, including his now famous **The Making of the President** series. White, scion of a Russian-Jewish family, grew up in Boston and matured in China, where he covered the civil war and the Second World War for Time. White's career is like a roller-coaster: from success to failure. But, always, he emerges triumphant.

He writes entertainingly, though his ego looms large, as probably befits a well-known journalist who knows his talents. Good reading and recommended.

* * * *



The World's Greatest Story
By Joan Comay
Weidenfeld and Nicolson, $23.95

At last, here is a coffee-table book that is interesting and useful. In the four sections of Ms. Comay's book are covered the Jewish biblical narratives in clear contemporary prose, the laws and the prophets, the apocrypha and an historical-archeological commentary on the Middle Eastern cradle of civilization. Full-color paintings, drawings and maps enhance the book's visual appeal as well as contribute to the immediateness of the text. The book is enlightening and well presented.

To Understand Jews
By Stuart Rosenberg
Paperjacks $1.25

This is a reprint of a work originally written to inform ecumenism-minded members of the Christian community about basic Judaism. It is clearly written, understandable and reasonably comprehensive, considering its size. Combining descriptions of Jewish customs, traditions, archeological finds and political theories, it remains a useful little hand book — a primer of sorts — for just about any home library.

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